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RELIGIOUS EDUCATION

A Quarterly Devoted to the Development of
Character through the Family, the Church,
the School and Other Community Agencies

JANUARY, 1936



Progress in the R. E. A.

E. J. Chave, Hugh H. Hartshorne

Character Building

*Thomas H. Nelson, Mary Alice Jones,
Willard E. Uphaus, Hugh H. Hartshorne,
W. A. Harper, Edith M. Quick*

Some Unsolved Problems

*A. J. W. Myers, George A. Coe,
Carleton M. Fisher, Ira A. Morton,
Paul L. Hutchinson, James F. Oates, Jr.*

Literature

Dorothy F. Bortz

Book Reviews and Notes

Index to Religious Education, Volume XXX

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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The Religious Education Association

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ANNUAL MEETING
of the
RELIGIOUS EDUCATION ASSOCIATION

Pittsburgh, April 15-17, 1936

The Annual Meeting of the Religious Education Association will be held in Pittsburgh, Wednesday evening through Friday evening, April 15-17. Among the speakers are George A. Coe, Isaac Landman, Arthur E. Holt, Hugh Hartshorne, William C. Bower, Wilhelm Pauck, and Adelaide T. Case. Full details of the program will be mailed to members of the Association in the near future. Inquiries should be addressed to the office of the Association, 59 East Van Buren St., Chicago.

There is every indication that this convention will be a significant gathering. Splendid cooperation is being given by the local Pittsburgh committee, under the chairmanship of Professor S. P. Franklin of the University of Pittsburgh. This committee is enthusiastic about the possibilities of the convention, and anticipates a good attendance of interested persons from Pittsburgh and vicinity, as well as from a wider area.

THE PROGRAM

Topic: *Religious Experience in an Unstable World*

Wednesday evening, April 15—*The Religious Outlook in the World Today*.

Thursday morning—*How Is Personality Development Affected by Present Conditions?*

Thursday afternoon—*How Effective Is Religious Education in Meeting the Present Situation?*

Thursday evening—*What Can Religion Achieve in the Present Crisis?*

Friday morning—*What Kind of Religious Experience Is Being Developed under Present Conditions?*

Friday afternoon—*What Is the Nature and Function of Religion?*

Friday evening—*What Can Be Expected of Religious Education in the Present Scene?*

PROGRESS IN THE R.E.A.

MEETING OF THE BOARD OF DIRECTORS OF THE R.E.A.

E. J. CHAVE*

TAKING advantage of the fact that our president, Dr. Hugh Hartshorne, and the chairman of the Program Committee, Dr. Harrison Elliott, as well as several other members of the Board were to be in Chicago for the annual meetings of the International Council of Religious Education, a special meeting of the Board of the Religious Education Association was called for Sunday, February 9. Twelve members were present and an all day's session gave opportunity for some thorough considerations of policy.

Plans for the Annual Meeting in Pittsburgh were carefully studied with Professor S. P. Franklin, chairman of the Pittsburgh group having the convention in charge. Every preparation is being made for a profitable and well-attended series of meetings. The best in years is promised.

The Board carefully reviewed the whole situation of the Association and are ready to make some definite recommendations as to future policy. Finances were faced and plans for liquidation of our debts on a workable basis over ten years are under way. There was unanimous agreement that the Association must carry forward its historical purpose of pioneering in the educational tasks of organized religion. It must stimulate inquiry, constructive organization of a philosophy equal to the

challenge of a changing world, and experimentation with new methods. In an accompanying statement the functions of the R.E.A. are reviewed by Drs. Hartshorne and Dimock. The Board felt that the Association must keep clearly in mind its historical position and the proved values of our fellowship and *Journal*.

Reports from the Executive Committee showed membership fees and contributions gaining, as members are becoming convinced that the Association is going ahead and that the journal will continue to be published. In order to stimulate the increase of membership to its former vigorous state the Board decided to reduce the annual fee from \$5.00 to \$4.00. It is hoped that members will show their hearty approval of this reduction, and will seek to build up local groups with active interest in all phases of the program.

The topic for this year's study—"Religious Experience in an Unstable World"—has attracted considerable attention. For the coming year a subject for study will be proposed at the convention on a related subject, probably some phase of "Religion and the State." Let the members organize their thinking in this matter and be ready to discuss it. Many fear that fascistic forces threaten religion and freedom. Pittsburgh should bring this year's work to a high point and give us a good start for "bigger and better" achievements.

*Chairman of the Executive Committee.

WHAT IS THE R.E.A.?

HUGH H. HARTSHORNE*

THE vitality of an organization or movement such as the Religious Education Association is reflected in its power to carry through its purposes in the face of obstacles. We have been passing through deep waters in this Association. Our resources in wisdom and finance have been strained to the limit. But we are still here, with our faith in our cause undiminished and our sense of fellowship deepened.

Let us recall what we are and what we are trying to do. The Religious Education Association is made up of men and women of every faith who hold that the prophetic aspirations of religion are made actual through education. Bound together by confidence in the God-given possibilities of human nature, we seek ways to release the dynamic of religion in the building and rebuilding of the social relationships and institutions responsible for character—the social and the individual belong inseparably together.

The work of the Association is not promotion or administration, but fellowship among those whose thought and work is on the frontier of our advancing culture and who feel the need of occasional meetings and of a journal which can give expression to their convictions and problems. The vitalizing power of the Association is limited only by the contacts and occupations of its members. Coming as they do from many fields of service and positions of influence, they have throughout its history derived from it the stimulus and insight which have helped to make them effective leaders in the religious forces of North America.

New problems press upon us. Let us face them together—not only because we feel their urgency, but also because we believe in the power of fellowship in free inquiry.

*President of the Association.

CHARACTER BUILDING

CHARACTER BUILDING IN THE COLLEGE

THOMAS H. NELSON*

EDUCATION can be conceived from several different points of view. It can be thought of as typical subject-matter, such as English, Mathematics, History and Language. Or it may be described in terms of credits and degrees. It may be considered as processes and methods: the teacher lectures; he leads a discussion; he hears a recitation or he gives an examination. Finally, education may be thought of in terms of what it prepares a person to do.

One program prepares for entrance into an occupation; another is more general and prepares for additional work in higher schools. We discuss education in terms of its various levels. It is elementary, secondary, collegiate or post-graduate. We think of education in terms of what it helps an individual to do. We discuss it in terms of the kinds of growth which it fosters in persons, or in terms of the kinds of changes that it brings about in personality.

In each case, we view education in the way in which it functions in helping the individual to function.

Regardless of specific terms used to describe the desired growths, no thorough-going concept of education can avoid a concern for character development, for good character is a proper functioning of the individual in all of his capacities and relationships. Character, from this point of view, accepts the pragmatic statement that a "moral situation is one in which judgment and choice are required antecedently to overt action." Character, good

character, even in the more restricted sense of the term is therefore not characterized by a personality of a particular pattern or stamp, but by a person who functions in all situations sensitive to the moral and ethical elements, equipped to face them intelligently and effectively. Character is a quality permeating all intelligent life functioning. It is both an aim and a by-product of all functional education.

This functional concept is not new. The history of education can be interpreted as showing that new developments, new content and new methods have nearly always arisen from a functional point of view. Persons needed some new viewpoints or some new abilities in order to meet life situations. They developed processes to help them more intelligently to meet their problems. Gradually the schools took over the responsibility for providing training in these processes. The new education arose out of needs for better functioning, and sought to provide better functioning. The program, when developed, tended to become standardized and to be continued in terms of subject-matter. Very often the function faded further and further into the background.

At various periods in the history of education we see a renewed emphasis upon the functional concept. Today, as education faces several challenges both from those who are concerned about its cost and its effect upon society, and from those who are concerned about its improvement, we see a renewed emphasis upon its functions. Larger attention is being given to what education does to persons and what it equips persons to do.

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In the more enlightened discussions regarding education we see persons in typical life situations doing something about these situations—doing something to themselves in order to improve their ability to deal with the situations, and seeking to gain intelligent and conscious control over the processes of dealing with such or similar situations in the future. Education is increasingly being conceived in terms of the reconstruction of experience so as better to *understand, appreciate and deal* with ongoing experience. In brief, *this is the functional viewpoint.*

It emphasizes how education helps persons to do things to situations; how it helps persons do things to themselves; how it helps them remake experience; how it helps them remake themselves as so, continuously and better, to remake and to control recurring experience.

The friendly critic of education finds his confidence in typical subject-matter and in typical methods justified only to the extent that they forward the basic functions of education.

If one has questions as to whether the typical subject-matter viewpoint is a better or a less helpful guide to good education than the functional viewpoint, where shall he turn for answers to his questions? Can he turn to the subject-matter specialist? Can he turn with confidence to the educational administrator who has concentrated his attention upon the organization aspects of managing a school? Can he turn with adequate confidence to successful college graduates and ask them what has been most helpful? Can he turn with hope of unbiased judgment to the teacher of educational principles or educational theories? Can he turn to the authoritarian in religion as a guide? Can he expect the expert in job analysis to furnish him an adequate guide to the total functions of education in an increasingly complex and unpredictable world?

Leaders in each of these areas have expressed themselves and they do not agree with each other. A person who is seeking to view education in terms of a func-

tional concept will probably find better guidance in the newer discoveries in the fields of biology and of psychology.

What education should do and what it should be, is more likely to be determined by the answers to such questions as the following:

What is the essential nature of the human being.

How does he become his larger self?

How does he learn?

How does he grow?

How does he learn to manage more and more of his own continuous growth?

When does education contribute most to his living, his experiencing, and his growth?

Biology, perhaps more than any other science, is giving us clues as to what is good education. It points both to objectives and processes and if we are clear in our thinking regarding what education should do and how it should achieve its objectives, it becomes comparatively easy for us to determine the nature of its contents, that is the subject-matter. When we look at the nature of man from the biological point of view, what do we see? We discover that life is a set of *functions* located in a *structure* which exists in an *environment*; a highly specialized combination of functioning, continuously going-on in a physiological structure which moves about in the midst of a changing environment.

It is not necessary for us to isolate clearly each function from the structure, or the structure from environment. In fact, it is difficult to consider one separate from the other. In general, one might say that environment is everything from the skin out, and that structure is from the skin in, and that functioning includes the wide range of processes from the digestion of food to highly intricate and abstract thinking.

The important point for the educator is that life, whether viewed from the likelihood of continuity or in its effectiveness in manipulating environment, or the richness of its functioning, depends upon the

maintenance of a continuous balance of function, structure and environment. Life to be satisfying, in fact, even to continue depends upon this balance resulting in continuous growth; it consists in the making of adjustments and modification both in the structure and in the environment in order to make possible larger and more satisfying functions.

The biologist tells us that the very nature of the germ cell itself is to respond to and to select those experiences which give it larger life—that is, more functioning. The cell tends, in the *first* place, to respond to situations which give it food; to those experiences which provide it with sustenance. In the *second* place it tends to respond to those situations which make possible sensations, and the transmission of sensations. It apparently likes to receive messages and to send them on. In the *third* place, it responds to situations that make it possible to reproduce itself, to continue to live through the creating of new selves. And here is the essence of what is good education. That education is good which gives to the individual the largest possible functioning within the limits of his structure, his environment, and his capacity for functioning.

If we turn to psychology, we learn that effort is motivated by satisfactions or promise of satisfactions. From the psychological viewpoint that education is best which provides man with more and better ways to achieve satisfactions in the midst of experience. He faces problems and wants to solve them. He wants to *enjoy* life; he wants to *increase his control* over his environment, to maintain existence of the structure and functioning over longer periods of time.

From the viewpoints of both the biologist and the psychologist, the fundamental criteria of education can best be expressed in terms of continuity, effectiveness, and richness of functioning—in brief, in terms of *growth*. One does not have to look long at modern civilization to answer the question as to whether man has yet developed effectiveness in his life functioning.

And if one looks at our educational program with the same critical and unprejudiced point of view, he must recognize that we have not yet developed the kinds of education which provide for the proper functioning of man.

Alexis Carrel in his new and challenging book, *Man the Unknown*, says regarding education and the civilization which man has so far developed:

"The education dispensed by schools and universities consists chiefly in a training of the memory and of the muscles, in certain social manners, in a worship of athletics. Are such disciplines really suitable for modern men who need, above all other things, mental equilibrium, nervous stability, sound judgment, audacity, moral courage, and endurance? . . . Thus it appears that the environment, which science and technology have succeeded in developing for man, does not suit him, because it has been constructed at random, without regard for his true self.

"In modern civilization, the individual is characterized chiefly by a fairly great activity, entirely directed toward the practical side of life, by much ignorance, by a certain shrewdness, and by a kind of mental weakness which leaves him under the influence of the environment wherein he happens to be placed. It appears that intelligence itself gives way when character weakens . . .

"Modern civilization seems to be incapable of producing people endowed with imagination, intelligence and courage. In practically every country there is a decrease in the intellectual and moral caliber of those who carry the responsibility of public affairs. The financial, industrial and commercial organizations have reached gigantic size. They are influenced not only by the conditions of the country and where they are established, but also by the state of neighboring countries and of the entire world. In all nations, economic and social conditions undergo extremely rapid changes. Nearly everywhere the existing form of government is again under discussion. The great democracies find themselves face to face with formidable problems—problems concerning their very existence and demanding an immediate solution."

The very nature of the modern civilization in which we live reveals that education has not adequately functioned in equipping citizens to meet their problems. It is evident that education faces insistent demands for new and better functioning. What would adequate education in the modern setting be like?

Looking at education from the functional point of view in the light of modern biology and psychology would lead us to some such generalizations as these:

RELIGIOUS EDUCATION

1. Education should be concerned primarily with living in the present. The individual functions in an immediate environment which demands intelligent action now. Education cannot be concerned primarily with learning about the past nor can it give primary attention to preparation for the future, since this future is so precarious and unpredictable. The present must be viewed in the light of the past and in anticipation of the future. The best preparation, however, for the future is intelligent living in the present. The past takes on its largest meaning when viewed through its consequences—the present. One can approach the future with confidence to the extent that he has learned to meet an ever-changing present.

2. The most effective and valuable education is centered in realistic life situations which present problems and difficulties and which challenge the individual to use his intelligence in making choices. While it is not easy to reduce to standard text-material the more insistent problems of the present ever-changing life, the real adjustments which the individual must make are those which occur in on-going experience. The textbooks become reference material revealing the past and pointing out some of the futures anticipated at that time. But the dynamic learning situation is one which is rooted in on-going experience.

3. Good education provides experience in modifying environment both in the school and beyond. It develops competency in making changes in actual life situations. It is not content with developing "intellectual understandings." It trains the student in the techniques of manipulating and managing life situations. It develops social and civic competency as well as vocational competency.

4. It gives conscious and effective command of the processes of self-education. It helps learn how to learn. It teaches how to teach oneself. It equips one to make a curriculum out of recurring experience.

5. It provides for the integration of

separate subject-matter learnings into a progressively expanding unity. It helps transfer learnings from social situations to the demands of political situations. It helps to see life whole. Putting separate learnings together, it results in a growing synthesis of viewpoints into continuously expanding philosophy of life in which the values, that is the "good" are progressively determined by constant reference to critical judgment regarding "feelings" of value in the light of experience.

These characteristics of good education are based upon three general assumptions. On the one hand, education is expected to influence the whole of one's personality, the whole of one's experience and the whole of one's environment. *It functions everywhere.* At the same time it continues to function throughout life—not simply as subject-matter stored up for reference at some appropriate time, but as an increasingly effective process consciously controlled and utilized by the individual for his own continuous growth. Third, it seeks to help one discover and achieve the "good life." In brief then, education from the functional point of view is concerned with enriching the whole out-reach of life at any given moment, not simply with mastering some cross-section assignment of selected subject-matter.

So far as one accepts these viewpoints, he sees education as all of those processes that aid the individual to *understand, to appreciate and to deal with experience in the light of the past and in anticipation of the future* in such ways that he *grows in his command* of these very processes. It helps him continuously to *modify* the structure, to *change* the environment and to *control* it in order that he may grow in his understanding of meanings and in his experiencing of richer functioning or satisfactions. Through these observations we see that good education cannot be limited to 120 semester hours of separate subject-matters learned and repeated at somewhat better than a D grade.

Let us look for a moment at how this viewpoint would affect a college program.

We shall simply point out five characteristics of the functional idea in practice:

In the *first* place the concept is already at work in those institutions which have developed an effective orientation program during the first years of a college curriculum. In one institution this orientation program states that it seeks to provide a factual introduction to all fields of knowledge. The student is introduced to knowledge as a whole, to enlightened social attitudes and to esthetic appreciations so that he can intelligently plan his educational program throughout his college career. At the same time he learns how to look at life as a whole, rather than to tackle isolated bits of experience.

Recently this school gave a standardized social attitudes test to the students enrolled in the orientation program. The test was developed and results were interpreted by a professor of education in another institution, so I assume that his statements are unprejudiced. He says that the students in this school showed as much gain in social attitudes in one semester as did the students in three other schools in one year. The other schools did not have a functional orientation program. He also found that the gains in social attitudes correlated significantly "with reading progressive magazines," "participation in service projects," and "helping to pay one's own expenses," "but not with traditional course content." With all of the investment of time and money in college educations and with all the emphasis upon books and grades, the only factors revealed in the four widely scattered, and widely differing colleges significantly correlating with improved social attitudes are those items which so rarely are taken into consideration in the regular college program. Gains in social attitudes did not come out of typical courses; they did not depend upon the I.Q.; they were not the outgrowth of dormitory life; rather they tended to correlate with the typical elements of a functional educational experience.

A *second* and rather simple example of

the functional idea at work is shown in the action of the college faculty requiring that credit in English be subject to satisfactory use of English in other courses throughout the college experience. Credit in English 101, during the freshman year, is probational. The way one uses English in his courses in Physics, History and Political Science in the following years affects his ultimate credit.

A *third* example of the functional concept is found in a secondary school with which I was connected in a consulting capacity for a number of years. In the early part of the depression this high school sought to introduce a course in sociology. Instead of starting with the typical sociological textbook or course outline, the instructor called the students together, talked to them about some of the outstanding problems and concerns in the field of living together as a society and asked the students what they would like to discuss. Since this was in the early part of the depression the students decided they wanted to study unemployment. No textbook was available; students went to the library but found that the statistics and the information on file applied to previous depressions but not to the present one. Their vital concern was with the present. The students decided to investigate unemployment conditions. They talked to persons standing in food lines; they ate with them in soup kitchens; they visited flop houses; they talked to employers and to personnel officers; they asked their own fathers, many of whom were discharging persons at that time, what they thought about unemployment.

The discussions of the group were built largely around what they learned from first-hand investigations. One student in the class had 124 interviews. I recall being at the school one day when a student came in from an interview with the president of a large motor car company. He had finally arranged a fifteen minute appointment. The president kept him for nearly two hours and said later that this young high school student really had a

better understanding of the unemployment situation, its causes, its consequences and the problems involved in it, than any other person with whom he had talked.

Individuals not only learned about unemployment, they learned how to get information about immediate problems of everyday life. They learned how to learn from experience.

The *fourth* example shows how the same fundamental ideas are at work in some of the newer courses in the field of religion which are being added now to the liberal arts curricula in a number of colleges after several years of a growing feeling that courses in this field were doomed to extinction in the general college.

In a liberal arts college in a large metropolitan city where the traditions of the institution do not make it necessary to offer courses in Religion, there has occurred a revival of interest in religion as one of the major concerns of the lives of youth. Instead of introducing a typical and formal Department of Religion, comparable to a Department of Economics, of Philosophy, or History, the college has introduced four courses in the field of Religion: the Psychology of Religion, offered in the Psychology Department; the Philosophy of Religion, offered in the Philosophy Department; Biblical Backgrounds of English Literature, offered in the English Department; and a fourth course, Religion in the Contemporary World which might have been appropriately classified as Philosophy or as Sociology, but in this particular college is regarded as part of the Orientation Department. The latter course intends to create an intelligent and appreciative understanding of religion as an active agency in modern society. It recognizes the need of a free, open-minded, intellectual approach in considering the claims of religion in modern life.

In fact, in all of these courses, one of the main, underlying purposes was to help the individual student free himself from the limitations of some of the traditional

ways of looking at religion and to develop for himself an intellectual basis for his study in order that he might determine for himself what he felt was an adequate statement of the function of religion in modern life. These courses seek to help the individual develop a satisfying faith of his own and to look at the affairs of everyday life, including the complex personal and social relationships on the campus and beyond, as opportunities where religion may be made to function more effectively.

From this viewpoint the development of character is not limited to certain specific courses; not even to those particularly related to religion. The concern for religion is not limited to a separate compartment of life for instructors in the courses in Sociology, Orientation, Philosophy, Psychology and in many others having a concern for an intelligent approach to religion will see that their courses contribute to this growing point of view.

Faith in values intelligently chosen not only results in high ideals; it provides a *motivation* toward their constant realization. When these values grow out of experience, they enlist constructive and promising effort to make them function better in on-going experience. Faith gets translated into works. The person finds a cause or causes to which he can give himself; causes which sustain the valuer as well as challenges him to sustain them.

The *fifth* example represents at least a viewpoint and a method characteristic of the functional concept of education, even though it has not proceeded far enough to establish its larger possibilities.

In a certain college the heads of the various departments in the field of the social sciences, such as Economics, Sociology and Anthropology, History, Political Science and Economic Geography are coming together in regular conferences for the purpose of accomplishing three things:

1. They are trying to find better ways of reaching out into on-going life situations and bringing into the classroom real, vital material as subject-matter. They

are not depending entirely upon textbooks.

2. They are seeking to put students to work in real situations where they learn to apply and to test what they have learned in the classroom. The emphasis is upon developing competence in making changes in realistic life situations. Of course, the students are not expected to effect their reforms for the community as a whole, but they are learning to take hold of the kinds of problems with which they can hope to accomplish something.

3. This group is seeking to build problem material which can be used in all of the courses. Problems of everyday life are not separate sociological problems, or distinctly economic problems, or exclusively political problems; each of the life situations involves economic, sociological, racial and political aspects. It is hoped to develop a series of natural and typical problems which can be used in several social sciences simultaneously. In the courses in sociology these problems will be treated from the sociological point of view. In political science they will be treated from the political science point of view. And the students will learn how to bring to bear upon typical situations the viewpoints and the principles of the various social sciences.

Here is an attempt to provide an integration of the various subjects from the point of view of the way they need to function in life. One might ask, does this functional approach apply only to the social sciences or can it be applied equally well in the physical sciences where the subject-matter is fairly static and organized? In an engineering school in another city, the first individual to make effective application of this functional point of view was the instructor in chemistry. Instead of starting with the regular manual of experiments, he sought to find out the individual student's understanding of chemistry as it affected everyday life and to locate some particular interest which each student was willing to follow. He found it necessary to reorganize his whole course but within a short time the

students were so deeply interested in their study of chemistry, that the instructor's problem became one of how to get the students out of the laboratory rather than how to get them doing a proper amount of work.

In conclusion let us look at what it might mean to organize the whole program from the functional point of view. By the whole program, one would have to take in the extra-class activities as well as the required class work for these are as rich in learning possibilities from the functional point of view, as are many of the best classes.

Ideally, one would see the curriculum organized around at least eight major functions. Some one else might formulate a somewhat different statement—this is simply one way of looking at the curriculum. *First*, there is the function of understanding oneself and getting along with others. *Second*, there is the function of personal and community health and recreation. *Third*, the function of social understanding and social competency. *Fourth*, the sciences and scientific methods. *Fifth*, appreciations and esthetic expression. *Sixth*, communication. *Seventh*, vocational selection and competency. *Eighth*, life philosophy.

The college might organize its program into these eight divisional areas rather than into the typical subject-matter area; or if preferred, it could maintain its typical subject department organization seeking to bring together certain faculty members from time to time to consider how each subject or each course would forward a given function.

For example, when considering the function of understanding oneself and getting along with others, the instructors in biology, psychology, education, history, the workers in the field of personnel services and those who are responsible for the extra-class activities would look at the total range of classes and extra-class activities for which they were responsible in the light of how each one of these units of learning experience might best forward

the understanding of oneself and getting along with others. Another example would be furnished by the group brought together to discuss how they might forward scientific thinking. The instructors in chemistry, mathematics, physics, biology, introduction to social studies, education and psychology and those who are responsible for the discussion clubs and forums in the institution would look at the work of these various activities to see how they could best contribute to scientific thinking.

One might go through the other six functions in the same way. Out of such an experience a college would find itself facing some major problems. On the one hand it would find it necessary to develop more and better text and problem materials out of on-going experience. Instructors would depend less and less upon the typical textbooks as the focal point for the learning processes and would use textbooks more and more as reference material. At the same time they would find themselves facing the necessity for providing more practical life experience for students. Students would want larger opportunities of applying in natural life situations what they were learning. They would tend to look at their home situations, their social situations and their extra-class activities as educational experiences.

Perhaps the most difficult test which a theory of functional education faces is in the field of the administration of the college itself. The point of view set forth in the preceding paragraphs would assume that a faculty and an administrative staff, and the board of trustees of a college were all growing personalities and that they were seeking opportunities to critically examine, evaluate and improve their own ways of functioning.

Scholarship in such an institution as we have been considering, would not be thought of primarily in terms of the length of time that it took one to pass an examination or the average number of pages of text and library readings assigned per

session; or in terms of the erudition of the term papers produced. Scholarship would not be correlated necessarily with the reputation of an instructor for being hard-boiled and the assigning of almost impossible tasks. It would be thought of as present to the extent that the individual has learned to live hygienically, enjoying a maximum of physical and mental fitness; to use language, mathematics and other common skills in the performance of typical life functions; to employ special vocational skills appropriate to a well chosen occupation or occupations; to attack all problems of fact and truth in a scientific spirit and with scientific methods, holding conclusions as tentative hypotheses; to weigh all questions of value from the standpoint of human welfare both present and ultimate; to function intelligently, sympathetically, and with satisfaction to himself and others necessarily involved, as the member of a family, and especially as husband, wife or parent; to perform intelligently, unselfishly and courageously the duties which are incumbent upon him as a member of organized society; to enjoy esthetic experiences and great artists, and to find ways of creating beauty within the limits of his own special ability; to direct and control his own growth processes in the direction of intelligently selected objectives, and to integrate his knowledge and experience.

The functional concept regarding education is not so strange nor is it so difficult to understand. It makes the person, the individual student, in his needs and his world, the center of focus rather than the traditional school and typical subject-matter the center of concern. It makes the teacher a guide in helping persons learn how to learn, rather than a dispenser of knowledge. It chooses its methods and its materials and it judges its results in terms of what education is for; what it does and should do to persons; and how to help them function as growing personalities cooperating in building a society where more and more persons can become their larger selves.

COLLEGE FRATERNITIES AND CHARACTER

MARY ALICE JONES*

THE French government commission sent several years ago to investigate universities in the United States reported that the most remarkable development and the most interesting element in our national college life was the fraternities.

Whether or not this sweeping statement be true, it is true that the fraternity system as it exists in the colleges of the United States and Canada is unique within the organizations of the educational institutions of the world. The attitude toward the fraternities on the part of the students, parents, and college administrators varies greatly. This wide and intense difference of attitude regarding the fraternity is in itself evidence of the fact that the subject is one which requires careful investigation.

Thousands of undergraduates are coming in contact with the fraternity system every year. It is likely that in the midst of the strong feeling, either positive or negative, which these organizations call forth on the part of his fellow students and often on the part of college officers, the new student will find himself under the necessity of making some sort of adjustment to this phase of college life, or reacting in one way or another to the system as a whole and to many details of its program on his campus. Will the presence of these organizations within the college social order and the influence which they exert upon the undergraduate, whether he be a member or a non-member, prove to be a constructive or a destructive force in his personality development? Are they making for growth, self-realization, creative social participation on the college campus? Or are they making for standardization, selfishness, class-consciousness, false standards of value? Or are they merely an "unimportant excrescence" on college life?

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In an effort to find the answers to these questions as they affect women students, a careful study was made of the functioning of the woman's college fraternity on the campuses of America. The study was limited to the general fraternities for women, members of National Panhellenic Congress. Of this Congress the following twenty-three organizations are members:

Pi Beta Phi	Zeta Tau Alpha
Kappa Alpha Theta	Alpha Gamma Delta
Kappa Kappa Gamma	
Alpha Phi	Alpha Delta Pi
Delta Gamma	Delta Zeta
Gamma Phi Beta	Phi Mu
Alpha Chi Omega	Kappa Delta
Delta Delta Delta	Beta Phi Alpha
Alpha Xi Delta	Alpha Delta Theta
Chi Omega	Theta Upsilon
Sigma Kappa	Beta Sigma Omicron
Alpha Omicron Pi	Phi Omega Pi

At the close of the academic year 1934-35 these fraternities had a grand total of 1,165 college chapters in 155 institutions. They are represented in 45 of the 48 states in the United States and in six of the nine provinces in Canada. They are in schools of less than 200 enrollment and in universities with an enrollment of over 20,000. They are in state universities, state agricultural colleges, privately endowed institutions, church controlled schools, and municipal institutions. They are in co-educational institutions, co-ordinate colleges, and women's colleges. During the year 1934-35 the college chapters enrolled as initiated members and pledges a total of approximately 40,000 women.

In this study the cordial cooperation of the officers of the women's fraternities, of the deans of women, and of the student members was secured. It was based upon a careful study of the official literature of the fraternities, made available in generous quantities by the officers;

upon personal interviews with deans of women, fraternity officers, religious workers on campuses, students; supplemented by replies to questionnaires addressed to college chapter presidents, college chapter members, deans of women, and fraternity officers. Replies from 700 chapter presidents and 2,100 student members were received. One hundred and one deans of women and the officers of all except one of the national fraternities replied.

The findings from the questionnaires addressed to the college students indicate that in spite of a good deal of criticism recently directed toward the fraternity system the student members still hold their fraternity membership in high regard, consider the ideals and standards beautiful and inspiring, feel that it helps them in maintaining better relations with the college administration and their fellow students, that it stimulates their attention to scholarship and that its program for personal growth helps them to become better persons. More important than the answers to specific questions regarding the worth of the fraternity to them as persons is the fact that the replies as a whole indicate that the student members feel deeply interested in their fraternity and are favorably disposed toward its program. This gives the organizations an unusually good opportunity to become constructive forces in personality development.

To the questions regarding the influence of the fraternity in stimulating interest in social, civic, and economic problems and encouraging participation in active efforts to help the social situation on the campus, the replies indicate that in the opinion of the students the influence of the fraternity in these matters is neutral rather than helpful. Only a very small per cent of the students, however, felt that membership in a fraternity hinders them from engaging in activities which they feel are needed to improve campus conditions.

The opinion of the deans of women regarding the fraternities indicates that

these administrative officers consider the contribution of the fraternity on the whole to be stimulating and helpful so far as the development of the individual members is concerned. They appear also to feel that the fraternity is helpful in providing a small group through which the administration can reach the student body effectively and in maintaining high standards in the college social life. When it comes to the relation among students, the deans are much more critical. They feel that the interfraternity spirit in rushing, in campus politics, and in rating one group above another is very bad, and it is at this point where it seems most likely that fraternities will find most serious opposition from the administration to their continued functioning. It appears no longer to be true that the non-fraternity students are aggressively fighting fraternities, but rather the fraternities appear to be fighting one another in a fashion which is interfering seriously on some campuses with the happy and efficient carrying out of college activities.

So much for the general picture. Examining it more in detail, questions were raised regarding the actual program as it is being developed within the chapters on the campuses. A careful study was made of the procedures being used within the fraternity program in an effort to find out the cause of interfraternity ill-will and for the further fact that though a very large majority of the students, over 80 per cent, feel that the ideals and standards of their fraternity are beautiful, inspiring, and attractive, and an even larger per cent feel that the initiation ceremony makes the ideals appear desirable for their own lives, nevertheless, only about 50 per cent of them report that these ideals and standards actually make a difference in the way they live their everyday lives in the college community.

It was found that the purposes and ideals of the fraternities are stated very largely in terms of desirable traits and virtues. However, in the more specific materials in the chapter manuals these

traits and virtues are described in terms of actual conduct. Refraining from gossip, but making constructive criticisms to improve the attitudes or conduct of other chapter members or of the group as a whole; conducting one's self with modesty, but taking active part in the chapter, campus, and community activities; exercising self-control in matters of drinking, "necking," and similar practices, but being well-rounded in social development; avoiding ugliness and crudity in speech and manner, but being tolerant of the limitations of others; avoiding extravagant personal and group expenditures, but being prompt and business-like in discharging all financial obligations undertaken; avoiding even the appearance of exclusiveness in campus relationships, but choosing close friends with care and discrimination; scorning disparagement of other groups, but rendering whole-hearted loyalty to the fraternity of one's choice; avoiding narrowness of interest, but making intellectual development the primary concern of college days; seeing the limitations in the college situation in which one lives, but cooperating cordially with the authorities of the institution in carrying out its program; refraining from snobbishness, but holding up high standards for prospective membership in the group; ignoring close-drawn lines of religious difference, but giving serious thought to religious principles and practices; avoiding condescension, but recognizing the needs of the underprivileged, the wrongs from which others are suffering, and rendering intelligent and sympathetic service—these appear to be the attitudes and practices which women's college fraternities expect of their undergraduate members.

In order to realize these purposes in the lives of their members the fraternities use the following major procedures: memorizing of creeds and mottoes, drill and catechetical instruction in history, organization and program of the fraternity, inspiring talks by visiting officers, rewards and punishments, a probationary pledge-

ship concerned primarily with learning the mores of the group, the initiation ceremony, esoteric symbols, counselling by fraternity officers and alumnae advisors, participation in the on-going enterprises of the organization.

The use that is made of each of these procedures in the program of the fraternity was analyzed in the light of generally accepted principles of learning. It was found that there is much that is authoritarian in the materials and methods used. Creeds and standards and policies adopted in many cases years before any of the present active members were represented by delegates in the conventions are presented to the members and their acceptance is expected, is indeed required, as a condition of membership in the group. Instructions sent out by the national officers are to be observed. Moreover there appears to be a general acceptance of a point of view that there is a direct relation between knowledge and conduct. There appears to be an assumption that by learning the creeds and statements of purposes of the organizations there will be set up in the life of the under-graduate tendencies to observe these ideals and standards. The most careful studies that have been made in the field of character development would seem to indicate quite clearly that this is a false assumption. There appears also to be an undue emphasis given to exhortation. There is a surprisingly large use of awards and penalties, particularly of awards unrelated to the enterprise under way, such as the giving of a fraternity bracelet to the girl who has the highest scholarship average, or a loving cup to the chapter which cooperates most completely with the national officers in the matter of reports.

The pledgeship is primarily a period of training in the accepted mores of the group and a large measure of discipline obtains. Criticism is discouraged and conformity rewarded. The initiation ceremony is a dramatic and impressive recital of the ideals and standards of the group

which the initiate is called upon to vow solemnly to observe.

The counselling and participation on the part of the active members in the life of the group are the procedures which appear to hold within themselves the largest possibilities for real development on the part of the student members. Because the counselling by the fraternity officers is done almost entirely by volunteer rather than professionally trained persons, it must confine itself to simple inquiry and friendly, common-sense suggestions. Even so it offers a fine opportunity for affording genuine help to college women who often are seriously troubled about matters which readily adjust themselves after conference with a wise, mature friend. In many cases the counselling in the fraternity is creative and stimulating. In other cases it becomes very largely "telling" the student or the group what to do, expounding the standards of the fraternity, and calling upon them to observe them.

Participation of the members in the active life of the group affords a large number of chapter members opportunity for really making a contribution to the other members of the group and for the group as a whole to contribute to the life of its college community.

It must be remembered in evaluating these procedures that the fraternity has its being within the setting of the college campus. In most colleges today the formal methods of instruction, of presenting material-to-be-learned and setting examinations-to-be-passed still prevail. In spite of all the criticism which it has received, and in spite of the evidences of approaching change, college teaching today is very largely authoritarian.

The fraternities have a precedent for the formal instruction required of the pledge, and the memorized-answer type of examinations which follow the program of fraternity study. Moreover, the organization of the college is still largely paternalistic and bureaucratic. Students are not often invited even to sit in on the

meetings of the board of trustees, let alone participate in them. The fraternities have a highly respected example in setting up "closed corporations" for the actual management of the affairs of the organizations. The supervision of student affairs in few colleges is actually in the hands of the students, uncontrolled by the faculty. The fraternities have a procedure before them which they cannot be expected to ignore when they plan their programs *for* chapters rather than *with* them. The college prints its honor roll, awards its scholarships and Phi Beta Kappa keys on the basis of grades made. The fraternities have a precedent for their scholarship awards.

It is then unfair to criticize the procedures of the fraternities as if they were totally independent sociological institutions. They cannot be, in the very nature of the case. They have to fit the pattern of their enterprises into that of the institutions to which they owe their existence and without which they would not be. For the fraternities to encourage a truly creative, genuinely participating, wholly self-determining group organization, would be to run counter to the established pattern in the majority of the institutions in which they are functioning.

If there is any blame, then, for the trend which the development within the fraternities has taken toward rigidity, it must be shared by the colleges and universities in which they live. In its origin it was creative and involved the whole-hearted participation of the members; as it grew it became institutionalized, and in this regimentation it was influenced to a determining degree by the pattern immediately before it.

Moreover, to dismiss indoctrination, even authoritarianism, with mere condemnation, is as unwise as to depend exclusively upon it. Professor George S. Counts (whom few would call ultra-conservative), speaking on this point before the Progressive Education Association in 1932, made a specific statement:

"I am prepared to defend the thesis

that all education contains a large element of imposition, that in the very nature of the case this is inevitable, that the existence and evolution of society depend upon it, that it is consequently eminently desirable, and that the frank acceptance of this fact by the educator is a major professional obligation."*

The truth in such criticism of the philosophy of creativity must be recognized. It is possible to "go too far," as another writer suggests. It is not proposed, therefore, that the fraternities delete from their programs regard for the traditions of the orders, suggestions from the officers, and information about the extent and organization of the fraternity. Moreover, it is recognized that the more mature members of a social group must assume responsibility for guiding the immature in the shaping of their attitudes, in the development of their tastes, in the organization of their ideas. At the same time, however, the danger inherent in making decisions for and in imposing ideas upon another person, especially a person who, because of her very immaturity, is defenseless against the imposition, must be faced seriously by any person or any group who assumes the right to such control. To make available to the college woman the lore of her fraternity in such a fashion that it will stimulate her to dream her own dreams and develop her own standards, rather than to invest herself with the dreams and the standards of others, would seem to be a higher objective of fraternity education. To organize the fraternity, to develop its program around the student member's "intention to learn," rather than around the leaders' "intention to teach," appears to be a problem which must be faced. There are not a few indications that this problem is being faced in some of the fraternities.

In attempting to summarize the contribution of the woman's college fraternity as an organization influencing char-

acter development, it seems clear that, measured by standards which have the approval of society, the fraternities are effective as organizations influencing personal development. The procedures used are effective in securing conduct which is approved. They are raising scholarship, bringing about larger participation of the members in the affairs of the college, improving social form, increasing hospitality and courtesy, and, perhaps, promoting other good traits.

But this is not an adequate conception of character. The fraternities themselves would say that it is not. They desire primarily personal growth and social usefulness. It is at this point that conflict appears. Goals of standardized conduct are out of harmony with goals of personal growth and goals of social usefulness. Confusion is added to conflict when a goal of social prestige is introduced; for there are situations faced when social prestige calls for unstandardized conduct, just as there are situations when social usefulness calls for unstandardized conduct.

In their statement of purposes, the *major* goal, the goal which is most desired by the fraternities, is the development of truth-seeking and socially-efficient persons. There is reiteration of the statement that real intellectual interest, not just grades, is the objective of the emphasis upon scholarship. In the creeds, symphonies, and mottoes, it is the search for truth, for light, for wisdom that is prominent. There is also frequent statement of the ideal of service, of recognition of the needs of others and of respect for their personalities. But the theory of character education as the development of truth-seeking, socially-efficient persons has not been made the basis of the total program of the fraternities. Too often the specific procedures have in actual practice been pointed toward the interfering goals of standardized conduct or social prestige.

There are, however, within the total fraternity situation factors which oper-

* *Dare the School Build a New Social Order?* p. 12.

ate effectively in the direction of the major goals. The fellowship within the chapter, with its close-knit comradeship giving a sense of adequacy and support and its frank criticism giving an incentive for facing personality difficulties and overcoming them, provides an excellent situation for growth. Within this group, too, the member learns to consider the needs of others above her own pleasure, and to "will the whole" rather than only that segment which concerns herself alone. In cooperation with other members of her chapter she learns to work with other groups on the campus and with the college as a whole, adjusting small group loyalty to larger group loyalty. Through comradeship with the mature members of the fraternity, the experience of the college members is enriched; and through the ceremonials and rituals, it is clarified and interpreted.

It is, in the final analysis, the quality of the fellowship within the college chapter and the quality of the personal relationships between the student groups and the mature members of the fraternity which are most important in determining the influence of the woman's fraternity upon character development. Regardless of the ideals and standards which are held up, regardless of the loveliness of the initiation ceremony, regardless of the exhortations and instructions, the fraternity fellowship is the determining factor in the choice of *functioning* ideals and goals. In order to increase the usefulness of the woman's fraternity in the field of character development, therefore, that fellowship will have to move in the direction of "the ideal society" in which the members will have the largest opportunity for per-

sonal growth and social usefulness. The encouragement of acceptance of personal responsibility for one's own conduct, instead of the regulation of conduct by prescribed standards, will mean growth rather than chaos if, within the fellowship of the chapter, there has been opportunity for thoughtful consideration of consequences of acts, if there has been stimulation of social imagination, and if there has been opportunity for actual participation in enterprises of goodwill.

As it is at present functioning, the fraternity is influencing conduct, but it is not realizing the possibilities for character development which are inherent in its fellowship. The desire "to belong" has been exploited for the glory of the organization in some cases rather than made the opportunity for rendering service. If the fraternity chooses to guide this desire "to belong," and to sublimate the normal craving for superiority, of which this is an expression, it can render an unique service in character development. The desire "to belong" may become the individual's desire "to outgrow himself, to be not only a *unicum* but to be more than a *unicum*. Thus the self extends itself, identifies itself with the purposes of the group, and through the group with larger purposes for society. So directed, the desire "to belong" must lead toward the ultimate goal of identification with the Universe. It is in relation to this larger environment that character becomes most meaningful. The woman's college fraternity will achieve its highest usefulness as an organization influencing character development when it makes significant contribution to the lives of college women at the point of "cosmic functioning."

IS THERE A WAY OUT FOR THE CHURCH COLLEGE?

WILLARD E. UPHAUS*

THE CHURCH COLLEGE FACES TROUBLE-SOME QUESTIONS

IT IS natural and necessary, during periods of painful disillusionment and chaotic disorganization, that society should make a rigid examination of the institutions on which it has lavished financial and moral support and from which it has expected a unique quality of output. Among these institutions is the church college. Not unmindful of the service rendered, its friendly critics do wonder why, with economic disaster, moral deterioration and spiritual blindness enveloping us, its purpose and message have not been more sharply defined and its quality of leadership not more distinctive.

The first question asked, therefore, by local denominational ministers pressed to remember the college generously in their shrinking budgets, and by underpaid teachers and harassed alumni, is: Is the service rendered sufficiently distinguished to warrant the continued outpouring of funds and energy required to maintain such an establishment? The church controls 30 per cent of the 925 colleges and universities in the United States. Taking collegiate departments only into account, the number of students in the 278 church-affiliated institutions is 24 per cent of all enrolled in the country. The number of faculty members is also 24 per cent. The value of the buildings and grounds of the church colleges is one-fourth that of the entire number of schools, and the productive endowment one-third. The average investment per student when buildings, grounds and productive endowment are combined, is between four and five thousand dollars.¹

* Executive Secretary, National Religion and Labor Foundation.

1. Data from *Biennial Survey of Education*, 1928-30, Office of Education, Bulletin No. 20 (1931), and *Christian Education*, handbook for 1931.

The loyal advocate of the church college will insist that this array of properties and investments is an adequate answer to the question, but the critic will come back and ask: How different are its graduates in their depth of religious conception and social understanding, and in their expertness to change outworn systems for something better?

There are reasons for believing that the graduates of the church college cannot be expected to be singularly different from those of other schools. Limited scientific studies in the field and personal observations on many campuses lead me to believe that in aim, in teaching methods, in social and economic idealism, in religious instruction, and in making the process of education conterminous with the unsolved problems of the world the church college offers little that is superior. Stated aims lack clarity, definiteness and timeliness.² There is a marked tendency to rest back on historic tradition and campus atmosphere as the main hope for continued religious growth.

Church colleges are generally selected by students, because they are near and less expensive, or because they are the choice of parents; and not because they present some particular educational philosophy or spiritual ideal. Concession to the demands of the standardizing agencies has driven executives to go to graduate-degree mills for teachers who have too rarely related their specialized disciplines to the problems of religion, philosophy and growing personality. Curricula are very similar to those of secular institutions, with the exception of richer offerings in religious subjects. The teaching of the Bible is falling off, and the registrations in religious subjects as a whole are relatively fewer in comparison with the increase in the total

2. Hartshorne, Stearns and Uphaus, *Standards and Trends in Religious Education*, Yale University Press, 1933, pages 133-143.

enrollment.³ The extraneous incentives to honors and standing appear to put the same strain on the morals of youth. Boards of trustees almost never represent the disinherited masses in our industrial order. The instances in which the college, particularly through the initiative of Departments of Social Science, make an analysis of local community needs and assume aggressive leadership in matters of public health, politics, economic justice are few. There is too little questioning of the basic presuppositions on which the existing order is founded. Pressing student problems of vocational adjustment, marriage, parenthood, government, social behavior, international and race relations, nutrition and its bearing on health and achievement are given slight attention, if not completely set aside, while outmoded, subject-centered curricula and teaching methods persist.

Education in the church college, despite the boasted advantage of smallness of size and intimacy of contact, is still chiefly concerned with the organization and transmission of knowledge. The dynamic logic by which one begins at the point of uncertainty and bewilderment disarranges the smooth running of things. A president of a church college recently wrote to the editor of his denominational journal that "the chief difference between college students and men in the outside world is that the average college student is not a regular reader of the daily press." The reason given was "that the college day begins fairly early with certain *imperative duties*" (italics mine). One of the *imperative duties* seemed to be to gulp down breakfast with a frantic gesture, without the leisure of the business man or the professional man, who reads the morning paper propped against the milk pitcher. Some of us begin to question many of the *imperative duties* of the college student. Need one be surprised to find that luke-warmness and intellectual sterility prevent the church college from becoming the force it might be in the life of the

3. *Ibid.*, pages 152-156.

community?

Of course modern youth has lost practically all interest in the doctrinal basis upon which church colleges were founded, or the tenets of the ecclesiastical societies that now foster them. There is little point to a college calling itself Methodist, Baptist or Presbyterian. There is no point to two or three institutions of the same denomination struggling on in the same state, or to several institutions of different denominations within the same geographical area competing with one another when a combination of resources and a re-organization of personnel would produce fewer schools with power to vitalize religion and to bring about finer ways of living. Young people are conscious of many conflicting selves within and of an awful state of affairs bequeathed by their elders, but as they look about for guidance, they too often suffer the experience revealed in the following lines:

Greeting his pupils, the master asked:

What would you learn of me?

And the reply came:

How shall we care for our bodies?
How shall we rear our children?
How shall we work together?
How shall we live with our fellowmen?
How shall we play?

For what ends shall we live? . . .

And the teacher pondered these words, and sorrow was in his heart, for his own learning touched not these things.⁴

There is an inevitable sequence suggested in the above questions. "For what ends shall we live?" That, of course, is the primary matter that religion faces, but it must fail in finding a satisfactory answer unless it does so in the light of likewise answering the questions that precede—questions of physical and mental health, of marriage and parenthood, of ethical living in an unjust society, of civic responsibility, and of re-creation through appreciating and doing beautiful and ennobling things. Possibly the situation is not hopeless provided changes drastic enough are made in time.

SOME POSSIBLE STEPS AHEAD

1. *Wake up to the exigencies of the*

4. Chapman and Counts, *Principles of Education*.

world situation—and have a new idea.

One cannot help but feel as he travels from college to college that there is an utter sameness—a sameness in standardization of subject-matter, in organization, in teaching methods and in awarding credits that stifles adjustment to student need and creative endeavor. Let one go through scores of catalogues and he will find the customary recital of history and general aims, the descriptions of the buildings, the evidence that the institution is easily accessible from all directions and ideally located, enumeration of honor societies and extra-curricular activities, and the outline of departments. There are the fifteen or sixteen units required for entrance, and the inevitable number of hours demanded for graduation. The greatest frozen asset in the intellectual world are the credits on record in the registrar's office.

It is to the discredit of the church college that distinctive approaches to education break out more frequently in secular institutions, or in institutions that have pretty well broken away from their denominations. At least a few of the latter have "ideas" that account for their uniqueness. I argue, not for the correctness of the "ideas," but for their value as stimulants to students and faculties and as responses to contemporary emergencies. There is Bennington College, for example, which sprang into existence in response to the demands of parents who wanted a place to send daughters who had been in progressive schools. Bennington says to girls in all types of schools:

"Have you serious interest and real promise in at least one of the fields of human achievement in which we offer instruction? If so, you may enter with us upon a period in which you may test that interest in the light of other interests while we assess your ability. If your competence is proved and your interest is sustained, you may go ahead under expert guidance with work in the field of your choice as widely and as deeply and as far as possible. No traditional, formal requirements or rules of residence will stand in the way of your getting the best instruction. No mere satisfaction of rules of class attendance, reading of specified books, or accumulation of course credits will suffice. Your degree will be given

on the basis of a demonstration that you have learned how to stand on your own feet and to work with skill and understanding in your chosen field."⁵

And there is Antioch with so great a human engineer at its head that President Roosevelt called him to be the directing genius of the Tennessee Valley Authority, the greatest attempt in history to relate nature's resources to the destiny of man. Says William McAndrew of Arthur Morgan:

"He had a vision of a teaching that would base its methods on the intent of delivering powerful, well-rounded men and women fitted for the life of our country and our time. Instead of being satisfied with passing over its counter such portions of an old and revered curriculum as could be retained in four years the college was conceived by him as an organization controlled by the changing demands of life and by the nature of the student, not by the respectability of ancient studies. The schools, said our engineer, have never realized more than a small portion of what, even with their present staffs and equipment, they can do. Higher education is out of balance. It doesn't see life whole. Most of the technical schools give nearly their whole attention to professional efficiency. The colleges overlook practical economic life. The classroom and laboratory are too narrow. The graduate needs broad, direct contact with affairs. The country has a wide-spread discontent with its colleges, not because they have deteriorated but because men and women demand more value and higher standards than they themselves obtained in their education."⁶

Let the reader at the first opportunity lay hands on the latest catalogue of New College for the Education of Teachers, a new, separate unit, but an integral part of Teachers College and Columbia University. The pages are filled with such concepts as "curiosity," "coherence," "cooperation," "social control," "economic and political relations," "collectivism," "internship," "participation," "integration of theory and practice," and "service units." In the description of the general pattern of New College we find that its staff proceeds

"on the assumption that individual development takes place best when efforts are directed by clear purposes and the program of study

5. Bulletin, *The Educational Plan for Bennington College*, January, 1931.

6. *School and Society*, April 6, 1929.

is built around important problems and issues determined by an analysis of situations which confront and demand solution of the individual."

In general these situations may be thought of as aspects of the following areas:

"*health, including such problems as the personal and social obligations of the individual toward his own health and the obligations of society toward the health of the individual; social responsibility, with reference to the relation of the individual to the society of which he is a part; economic responsibility; education and vocational choice and preparation; aesthetics, including the relations between the arts and the life of the group and of the individual; and philosophy of life, or the development by the individual and the group of a point of view about life, a sensitivity to enduring values and a willingness to act in keeping with them.*"⁷

One might refer to other experimental centers, but these three illustrate, not what a stereotyped college should do, but how such a college might bestir itself, and find out the particular need it should meet in the local and in the world community. Three factors make such educational adventure timely: first, personal and social need almost inconceivable in its extent, an ailing civilization groaning and travailing in pain; second, vast stores of scientific knowledge lying idle in institutes and graduate centers that should be humanized and integrated for the alleviation of suffering and for the moral and spiritual rehabilitation of disillusioned youth; third, the almost unimaginable potentialities of youth waiting to be drawn upon and directed. With such immense fields as health, social and civic responsibility, economic justice, political freedom, aesthetics and religion to enter—what an opportunity! And the college that sets up a specifically religious aim is challenged now in a very special way to constantly put to the test a modern liberalism too devoid of moral energy and a crusading spirit.

2. In the light of a renewed sense of mission draw up a set of aims—and thus have some focal points to which students and faculty can commit their loyalty, and

7. Teachers College Bulletin, Twenty-Fifth Series, No. 3, January, 1934.

around which they can gather their resources and energies.

Present sources of information about the aims of denominational colleges leave one dissatisfied. Surveys made by church boards have been revealing. Among these are the surveys made by the Disciples of Christ, the United Lutherans and the Methodists. The authors of the report of findings for sixteen Disciples colleges and universities point out that

"The most important single aim of the colleges and universities of Disciples of Christ appears to be the continuation and extension of the faith of that communion. This philosophy is revealed in their educational program and also in such matters as the church memberships of students, the training of the faculty, and the church membership of the teaching staff. Courses in religion are still required of all students in a majority of the Disciples institutions, and, with practically no exceptions, these courses draw largely upon the graduates of Disciples institutions for their faculties, and a large percentage of the staff members are of the faith of Disciples of Christ. This is true particularly of the teachers of Bible and religious education, and of the presidents of the colleges."⁸

According to the authors of the Lutheran survey report the functions of the colleges commonly noted were: (1) to develop and train professional and lay leaders and workers for the religious activities of the church itself, (2) and to make available, primarily for Lutheran youth, a liberal education in a distinctly religious atmosphere. Not one of the colleges investigated was found to approximate closely an adequate religious program.⁹

The latest published survey,¹⁰ that made of thirty-five Methodist colleges, shows some advance in the matter of aims. In twelve instances catalogues included more satisfactory statements. In twenty-three they were either absent or poor. Twenty-three different items were mentioned from one to twenty-six times. The aim, "the development of Christian character," came first in frequency. Other items stressed

8. Reeves and Russell: *College Organization and Administration*, 1929.

9. Leonard, Evendon, O'Rear and others: *Survey of Higher Education for the Lutheran Church in America*, 1929.

10. Reeves, Floyd, and others: *The Liberal Arts College*, 1932.

were: the development of scholarly attitudes and habits, vocational training, a liberal and cultural education, professional training. Citizenship and health were mentioned less frequently. One college only indicated the purpose "to encourage the integrating of the intellectual life of the students." Such matters as discovering the students' interests and aptitudes, home life, social and economic relationships, leisure, race relations, and world-mindedness were not included.

While the aims of church colleges are, for the most part, still platitudinous and indefinite, one does now occasionally find a striking exception to the rule. Recently President Omwake of Ursinus College put into my hands the following statement.

Ursinus College regards its educational task as a cooperative quest for complete Christian living. To this end, the purpose of the College, with its resources of equipment, curriculum and personnel, is conceived to be the development of those ideas, ideals, attitudes, habits and skills in each student which will make for his creative and effective participation in the modern world.

The specific aims of Ursinus College with reference to its students are:

1. *Intellectual* To stimulate active intellectual curiosity, to encourage scholarly habits and creative effort, and to provide for the integration of knowledge in such a way as to insure for each individual a working philosophy of life.

2. *Cultural* To quicken interest in the great achievements of humanity, to enlarge understanding of the arts and sciences, and to enhance appreciation of spiritual values.

3. *Vocational* To develop in the student versatility and adaptability, to help him find his appropriate lifework, and to provide him with such special preparation as will be in harmony with the general cultural aims of the college.

4. *Health* To provide such a system of instruction and activity as will guide each student in developing for himself an adequate life program of physical and mental health.

5. *Social* To help each student to become conscious of his obligations to the social group, and to provide such training and participation as will fit him for creative and intelligent service in life.

6. *Character* To utilize all the resources of the College in the development of positive Christian character.

This statement was the result of careful work on the part of a special committee and of numerous discussions of the

entire faculty. The president pointed out that the big task is still ahead—making the aims a living reality so that they affect the processes of education. But within a year three definite steps have been taken in this college. Entrance requirements have been liberalized. A course entitled, "Introduction to Science," has been added, beginning next September, intended to provide a thorough orientation, and a basis of integration for the specialized fields of science. More significant still from the viewpoint of the "cooperative quest" the president has authorized the appointment of a student-faculty commission of fifteen to discover campus needs and set up a technique for making desired changes.

One can foresee what some outcomes might be from following through on each of the specific aims. Take the fifth on social responsibility. Is sufficient time and attention being given to the social sciences? Are the outlook and methods of the entire faculty affected by the social point of view? Are students being made vividly aware of the basic issues? Is the campus becoming a social laboratory in which the resources of the social sciences are helping resolve conflict, widen sympathies, build up student-faculty understanding, ennable the conception of politics and establish a working self-government, and enrich leisure hours with wholesome activity? Are the courses bringing the college into touch with community problems, and do classes become quest groups in the interest of social change? Would making the student "conscious of his obligations to the social group" and providing "such training and participation as will fit him for creative service in life" lead to direct study of neighboring industrial organizations and their effect upon the working class? More important still from the viewpoint of the relation of religion and the findings of social science, will the student in the church college be given the moral courage to face the dawn of a new age when opportunities for domination and acquisition at the expense of one's neighbor will be swept away. What place

will religion have in the presence of the inevitable, impending change. "Cumulative evidence supports the conclusion that, in the United States, as in other countries, the age of individualism and *laissez faire* in economy and government is closing and that a new age of collectivism is emerging." "Almost certainly it will involve a larger measure of compulsory as well as voluntary cooperation of citizens in the conduct of the complex national economy."¹¹

Are those who have responsibility for setting the aims and planning the organization of the church college willing to face the inevitable with courage and gladness, and equip youth promptly to lead us through the period of transition with a minimum of violence and a maximum of goodwill?

3. Reorganize the curriculum and campus activities around living issues—and so confront directly the situations that students and faculty must meet and solve.

Unless a student is actually faced with an examination, he rarely asks, "How much mathematics, education, language or sociology do I know?" Dynamic and precarious living lead unavoidably to far more vital concerns. You will find him inquiring instead, Why am I in college anyway? How can I meet my obligations? How can I maintain physical stamina and mental poise? Shall we permit a Negro to play on our team? Shall we let a Jew into our fraternity? What's the kind of girl for me? Shall I ditch my studies and go in for activities? What are my aptitudes and capacities? What shall I do with my life? What's all this about a college education being worth so much, when I can't even get a job? How can we keep the _____ House from manipulating the election? Are these terrible depressions inevitable? If war comes, what shall I do? Who am I? What is life all about? How can I make my many conflicting selves pull together? Is there a Power in

11. From a recent pronouncement of great moment by the Committee on Social Studies of the American Historical Society.

the world greater than all men's wisdom put together? If so, how do I come into relationship with this Power?

The answering of such piercing questions is the place for education to begin. For students who do not ask them in an age like this the college should precipitate a crisis, and assist them to an integration on a higher level. Such a response to need would require an uncommon flexibility and a positive determination to put the welfare of persons in their wider relationships above everything else. Transition from home to college would be carried through with consummate attention to the total background with its accumulation of skills, drives, aptitudes, hopes, fears and tensions. Orientation, going much deeper than a few stated lectures on preliminary adjustments, would involve the whole lower level of two years in an introduction to the problems of our present civilization, a discovery of the capacities and resources in persons and groups, and in an increasing and direct participation in public affairs. The college would honestly face the discrepancies between official pronouncements about rules and regulations and the actual conduct of students. The religious theories of the institution would not be given the lie by unethical business dealings, and students with strong impulses to apply their Christianity would not be rebuffed by the admonition to "stick to their lessons." There would be open inquiry into the current problems of religion without administrative or classroom pressure to come out at foregone conclusions. The faculty would not delegate religion to a department; each member would relate his specialty to the basic issues of life, and offer subject matter not simply as an end in itself, but as an instrument for analyzing and meeting situations. Above all, the type of college in mind would require an expertness on the part of each teacher in general, integrative counseling; for even in the small college the student is an assortment of unrelated fragments, the dean and a few professors each knowing a little about him, but never putting the parts together. Each student

deserves to be known by some one understanding friend as a whole being.

The re-organization of the curriculum would mean the abandonment of the old, rigid classification of subject-matter. In its place would come the correlation of resources around essential problem areas of life—the areas of health; sex, marriage, home, parenthood; civic duties and responsibilities; social and economic adjustments, including experience in aggressive action, as well as in accommodation and conciliation; vocational choice and preparation; community, state and national planning; and creation in all the realms of beauty. Through coordinating seminars and studies the moral and religious incentives and values of life would be brought out. Such flexibility would not rule out occasion for intensive study of particular fields of knowledge, as they are needed. A dynamic approach does not mean intellectual slovenliness; it demands the ready use of knowledge in making prompt and perceptible changes.

4. *Become a living embodiment of Christian principles—and so give students and faculties a slight foretaste of ethical human relations.*

Many church colleges are distressingly weak at the point of actualizing Christian principles. Specific illustrations of failure flash into mind. In one instance, a leader of the Student Christian Association lost all faith in the religious pretense of his college, when the dean of women and the president reprimanded him severely for inviting a visiting Negro quartet into the dining room. These colored singers were good enough to entertain the whites, but not good enough to eat with them. On another campus the Association cabinet was restrained from investigating and publicizing the labor policy of the leading industrial concern in the community because it had donated the college its gymnasium and athletic field. In a different situation, a conscientious student had reached the decision that compulsory military training was not compatible with Christian ideals. When he took up the matter with

the head of the institution, the best answer the latter could muster up was that Jesus said, "My kingdom is not of this world."

Does the church college recognize that sponsoring religious activities is no proof that it is really Christian; but that, acting as a corporate body, it must also take into account the manner and spirit in which it engages in all its dealings? Professor Coe dealt sharply with this distinction when he addressed the 1930 Illinois-Wisconsin Student-Faculty Conference on the question, "What Makes a College Christian?" No one of the following practices, nor any combination of them, he insisted, is sufficient to prove that the college that performs them is Christian:

Teaching the Bible or any other subject
Restricting the faculty to persons of Christian character
Holding chapel services, whether compulsory or voluntary
Holding revival meetings, whatever the character of them
Maintaining Christian Associations
Personal evangelism
Making or enforcing any rules of conduct, such as going to church, or refraining from improper practices
Providing advice by deans or other persons, of however winsome a Christian character.

The church college, Professor Coe added, must also act in a Christian way when it

Invests funds and collects interest
Buys and sells. Makes contracts with builders and others
Employs and discharges workers of many sorts—scrubwomen, janitors, cooks, waiters, stenographers, bookkeepers, laboratory assistants, instructors, professors of all grades, deans, a president, a football coach
Teaches subjects, some required, some elective
Tests and grades the learners, awards them distinctions for attainment, and certifies to the world their accomplishments and their character
Conducts athletic contests and other shows
Promotes or regulates many other extra-curricular activities—intellectual, social, etc.
Makes rules of conduct and provides more or less for the enforcement of them
Conducts worship, and endeavors in a variety of ways to recommend the Christian religion to students
Maintains, in many cases, some sort of relation with a religious denomination
Solicits funds, and sometimes students
Keeps elaborate records of its activities, and publishes itself to the world.

Professor Coe has applied the acid test. It would be presumptuous to elaborate.

5. *Provide immediate experience in social change—and so break down the artificial barriers that separate the college from the actual functions of society.*

I recently visited a university nationally known for its "new plan," including orientation and survey courses and elaborate provision for tutoring. The experiment had been in operation four years—a student generation. Careful inquiry brought out the fact that "the plan" had been administratively imposed, and that students and faculty members generally did not feel themselves a part of the enterprise. It also disclosed that there was little faith that the institution could participate in or direct change. Faculty members were afraid to challenge the conditions in our political and economic system that openly interfere with the free exercise of human rights. Here was a situation where campus patterns seem to have been modernized, but to have remained verbal and unapplied.

A common fault of the educational system is to expect students to think and to have ideals, and then thwart them the moment they begin to put the ideals into practice. Inquire into their cynicism and you will find that it is often due to their lack of faith in the authority in power. Their elders dread to get down to the actual specifications involved in change. They want youth to grow up and be "nice" inside an outmoded system they themselves (the elders) do not want to give up. A major responsibility today—it would seem—is for students and faculties to join in drawing blueprints with the detailed specifications for a new Christian social order, and learn, through practice, to rear the structure.

One would expect a college bent on such social building to exhibit certain characteristics. Among them would be: (1) a genuine neighborliness in which there is no stratification, and in which there is no discrimination because of color, race, sex, or economic background; (2) the presence

not simply of an organization, but an organism, a community of goodwill in which selfish individualism cannot thrive; (3) a community of spirit in which the members dare to practice the kind of relationships that are desired in the wider world outside—in which resources are socialized according to contribution and need, and not according to rigid salary schedules or minimum wage scales; (4) the use of curricular resources in teaching groups to resolve conflicts, both on the campus and in the community; (5) sound criteria for the measure of achievement, and the disappearance of deception and evasion in making awards; (6) and hitherto-unrealized inward satisfactions from applying knowledge and skill in the performance of practical and definable units of work.

Almost any college community pulsates with waiting possibilities for practical endeavor. If it does not, the college is poorly located. Here is just a partial list.

Studying campus patterns on such matters as property, peace and war, race relations, scholastic ethics, social relations

Investigating various kinds of discrimination against students

Visiting experimental colleges with the purpose of studying educational philosophy and technique, student housing and social life.

Co-operating with the constructive forces of the college town for political and civic betterment

Setting up co-operative stores and societies for the sake of economy and other mutual benefits

Devoting seminars in religion to the study of local campus moral and religious problems.

Investigating and publicizing the records of political representatives on progressive legislation

Looking into working conditions and wages in business and industry

Publicizing through speaking, forums and drama any favorable experiments in human relations

Sending delegations to hearings on public questions, such as unemployment, relief, taxation, sanitation

Giving the working class representation on the board of control

Bringing students and faculty into actual contact with conditions of need and distress through directed tours that are evaluated and correlated with the curriculum

Coordinating the work and interests of the departments of history, social science, government and public speaking in sending commissions and teams throughout the country to make investigations and hold open forums on great public questions

Sponsoring programs of religious, workers' and adult education wherever needed
Initiating new departures in the realm of worship, growing out of adventurous living.

Is it safe to predict that church colleges will soon certify to the readiness of students for graduation on the bases of empirical knowledge of the facts of life, a capacity to master and integrate subject-matter and to relate it fruitfully to the problems of man, and a record of specific units of achievement successfully carried through as citizen-doers?

6. *Cooperate with God in meeting intelligently the unfinished tasks—and so lay the basis once more for an experience of worship.*

There is a blighting unreality about religious ceremonies that appear as a substitute for moral integrity and courageous activity. The secret of the barrenness of many a chapel service is the overpowering sense of unrelatedness to things that really matter. It is sandwiched into a monotonous routine or a series of frantic gestures. It is too rarely the source of power and inspiration for achievements of great moment. The consummative religious experience refuses to appear, unless accompanied by surrender to a sacrificial and self-effacing way of life.

And the strictly religious service need not be the only one at which the worship experience is induced. On a campus where the whole of life functions on a high social and cosmic level God may be very

real at any moment. One is never far from Him when to knowledge is added meaning, significance, insight; when to mere information comes that affectional factor that moves one to change behavior and relieve burdens. A physics laboratory or a seminar in social science offers as natural a place to meet the Infinite as a chapel. The synthesizing of the different subjects in the solution of a burning issue brings its elevated flash of insight. It is shameful that so much teaching of secular materials is so unimaginative and spiritless. It is just stuff to be learned; not resource to deepen appreciation and advance man's struggle for self-realization.

It is in the field of worship and religious meaning that the Christian college might be matchless. Ideally conceived and directed, it might make teaching a real fellowship of search and communication; it would examine prejudices with candor, and not without a sense of humor. In method, it would follow the law of the situation. Worship, whether in chapel or in quiet retreats apart, would bring spiritual illumination; it would reveal the self-defeating traits of life and bring the recalcitrant elements in one's nature into accord with the will of God. Prayer, to quote Professor Wieman, would then become "an attitude of the total personality which adjusts the mass of habits called the self to that order of the environment which is most beneficial to mankind, in other words, to God."

CHARACTER BUILDING PROGRAMS IN CHURCHES*

HUGH HARTSHORNE**

BY WHAT programs and policies do churches today attempt to build character? What is the value of these procedures? I have not been asked to discuss what churches *might* do or *ought* to do, but only what they are now doing. It is not my problem to debate what we feel they ought to achieve, but what results they actually do achieve. With respect to all these matters I am handicapped by the fact that churches today know very little about what they are attempting or achieving. This deficiency in knowledge cannot be supplied by the gathering of opinions. It can come only from extended and painstaking research such as has recently characterized our best developed industries and our most intelligent school systems. And until churches become sufficiently concerned about their work to undertake thorough-going appraisals of it, there is little hope that from their enterprise and devotion there will arise any program adequate for modern needs.

CURRENT PROGRAMS

When we ask what programs the churches are using for the building of character we think at once of the Sunday or religious school, with its typical classroom arrangements and techniques; together with the supplementary organization, such as Boy Scouts and societies for young people. We sometimes forget that the primary character-building factor is the church or the synagogue itself. Not merely the isolated activities of separate groups, but the total impact of the religious community as well, must be kept in mind when we ask what churches are doing to build character. Back of every program lies the prestige and moral standard of the larger religious community, and back of this lies the enfolding and

dominant secular community. It is the community that educates, for the simple reason that the community, in the end, assimilates.

It is impossible, therefore, to deal intelligently with programs of character education without bearing in mind their relation to the larger group which originates and supports these programs, and, in turn, the function of this larger group in the life of the more inclusive community of which it is a part. Very few individuals will rise above the standards and practices of their dominant group—the group to which they look for the major satisfactions and opportunities of life. Hence a program of character building must necessarily include among its problems the ethical limitations of modern social conditions. No church which as an organization fails to concern itself with the crying injustices of its immediate community can hope, as an organization, to provide for its youth a program that will build character.

One has only to state this proposition to make clear what is perhaps the outstanding limitation of the schools and clubs for children and youth sponsored by the church. They do not, as a rule, gear into a church program of social challenge and social effort.

Leaving this primary problem, let us look at the activities of the separate classes and clubs used by the church as agencies for the building of character. The typical Protestant Sunday school, for instance, is an institution more or less independent of the church which supplies its quarters; to which the minister gives an average of ten per cent of his time; manned by lay leaders who are for the most part untrained for their work and who give very little time to it, whose ethical insight rises little, if any, above that of their pupils; attended by pupils who are usually irregular and who tend to drop out in large numbers just at the

* An address at The New England Institute of Character Developing Forces, 1933.

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time when, if the work done had been fruitful, they would presumably be most interested. In Protestant Sunday schools, the sessions are about one hour a week; the worship is a formal exercise; the lessons are standardized and subject-centered; the methods consist chiefly in going over the chosen material in a literalistic way, under the dominance of the teacher. There is little if any activity by the pupils themselves, who carry no responsibilities, and whose contact with religion is a contact with words only. The picture is drab because the institution is drab.

I speak of the typical school. There are exceptions. Yet even when one studies exceptional schools one finds that in only rare instances is anything being done to break through the stereotypes and precedents that have come down from the past, in order to face with intelligence and courage the situations and needs that press in from all sides. The teachers in fact know almost nothing of importance about their pupils. Experiments, if they may be called such, are usually efforts to take over types of work seen or heard of, or a rather blind effort to apply general principles, without adequate understanding either of the principles or the situations to which they are to be applied. Even in such matters as social service or missions, it is in only rare instances that the activity rises above the mere solicitation of money for projects of which the pupils know little or nothing and over which they have no shred of control.

In the absence of responsible effort on the part of the pupils to manage their own affairs and to carry on activities by means of which they are brought into worthwhile functional relations with their school and community, it is not to be expected that character can be achieved. In so far as we fail to allow our pupils to behave as real persons and fail to treat them as real persons, we shall also fail in our efforts to help them grow to maturity of character.

In saying all this, I am not critical of the Sunday school. It was not originally

organized to produce character, and the original forms and methods, which still largely obtain, should not be expected to carry this new burden we have been placing upon them. Either we should cease to expect the Sunday school to have definite results in character or we should change it so that it will. But to have enough interest in a local institution to be willing to change it is a sign not of less loyalty but of greater, provided we are justified in desiring from it the larger results we seek.

Two or three contrasts will perhaps make clearer the difference between traditional methods and methods better calculated to result in changes in character.

Here is a fine new church-school plant. The pupils all come from "nice" homes. They have been told how to behave time and again. If asked what was expected of them as users of this ideal plant they would all have been completely informed. Nevertheless after only two or three Sundays the halls were being defaced and the furniture marred.

In another instance, a far humbler church plant was in need of new furnishings for one of the rooms. Instead of the leaders going out and buying these, without even consulting with the pupils about them, the pupils themselves came together with a few adults and *made* what was needed, including pews, pulpit, book cases, screens, drapes and tables. In a very real sense, they built themselves into the church. They experienced an enlargement of the self. They expanded to the dimensions of the church and so became one with it. There was no problem of abuse of property here. Under these conditions this problem would not arise. In other words, responsible character grew through responsible experience in the very situation in which responsible character was needed. No amount of talk could replace such experience.

In the typical school, pupils bring money which is expended by the teachers and officers for supplies and for stated missionary causes. Special efforts are made at Thanksgiving and Christmas to

help poor people by giving them baskets of food and clothing. By such conventional processes the habit of giving is not generated, nor is there any growth in social sympathy and fellowship. Indeed, the poor are often made an excuse for the practice of charity, as though the gift were to oneself rather than to the one in need. By such methods it is found that rich churches and poor churches give about the same amount per pupil. The "nickel a Sunday" convention rules, no matter what may be the income back of the gift.

In contrast with this formal procedure is the experience of a group of youngsters in an impoverished country church. The pupils had become interested in a home for dependent children in a city a few miles away—an institution supported by churches and other groups without state aid. The youngsters visited the place several times and got to know a little seven-year-old waif whom they "adopted" as their special charge. As the little girl had nothing, the group supplied her need for clothes, which they themselves made, gave her a cherished picture that had adorned one end of their school room, and earned money to buy her shoes and overshoes. And so by letters and visits they kept in touch with her and watched her blossom out under these evidences of friendship. Incidentally they learned a great deal about the care of children in an institution and the laws under which such an agency must operate. The causes leading to the separation of children from their parents were seen at work in the case of the girl they befriended, whose mother was unfit to care for her.

Later, the group found that layettes were needed for prospective mothers in the community. They visited babies and mothers, procured information about standard layettes, and proceeded to prepare several, making what articles they could and earning money to buy the rest.

These children were all poor. But by combining forces, even their little was made to go a long way, and by these ef-

orts they felt that they were becoming responsible members of their own community, with a neighborly contact with many of its families and a firsthand knowledge of its institutions.

Yet all too often, when some enterprising teacher starts going an activity which brings her pupils into direct fellowship with members of another social group, the parents or the church officials raise objections and the work has to be dropped. This only illustrates what was said at the beginning—the church itself, not any one group, is doing the educating.

It is not necessary to bring forward other illustrations. From your own experience you could doubtless cite many instances in which definite advances are being made toward a program that centers in the life of the people and that gives increasing opportunity for pupils to engage in activities which enmesh them in this life with increasing efficiency and understanding.

Turning to the clubs sometimes associated with churches, we find a situation at many points more encouraging. There is here a greater emphasis on activity, although the activity is all too often stipulated by the program rather than indigenous to the local situation. There is here the beginning of self-direction and the carrying of worthwhile responsibility. Leaders in the educational work of churches are largely persons who in their younger days held positions of leadership in their young people's societies. Perhaps one source of their power is the fact that in a society of young people one finds the moral support of a religious community comparable to that which the church itself should provide.

It needs to be remembered, however, that such societies are not universally found in churches, nor do they comprise more than a fraction of the youth who have grown up in the church. Furthermore, many of them look not to the church but to some outside national organization for guidance and motive, and thus fail at the very point at which, as I

shall show presently, the greatest need lies—viz., the integration of character.

In any such association of children and youth as are found in Sunday schools and societies, there will always be some who have peculiar difficulties to overcome, because of physical handicaps or home problems. No arbitrary program of either study or activity will, save by accident, meet their need. At present, churches are doing practically nothing for such children. Frequently they will not go to Sunday school and those who do, because they make trouble, often are not allowed to stay. The excessive demands of our complex society increase the probability that any person will at some important point be maladjusted. The very fact that, in form at least, the church is composed of families, gives it a strategic position in the struggle for social competence. Yet for lack of interest, funds, and trained leadership the problem is almost untouched. Indeed, it is hardly recognized. It can hardly be gainsaid that the church has a duty not only toward the more ethical control of social processes and institutions, but also toward the spiritual health of those who are the victims of present injustices or social derangements.

RESULTS OF PROGRAMS

If one wants to know how far the work of character education has proceeded, he may readily make a survey of the conduct and attitudes of his own constituency. I know of no complete study of a single church, yet some churches have made a beginning. They have given tests of Biblical knowledge and religious ideas. This may be important, but by themselves, as is well known, knowledge and ideas give little insight into character. It is also important to find out whether conduct and knowledge correspond, and what are the deep-lying motives, the supreme values, that are interwoven with the pattern of conduct and thought. These are more difficult to discover. A few efforts to discover children's fundamental values have been made, however, which reveal

even among privileged groups a depressing absorption in things that may bring personal satisfaction as over against self-effacing or socially directed occupations. There is little evidence that in Sunday school or anywhere else, modern youth is achieving the type of disinterested devotion to any social vision that will enable it to break the strangle hold of purely conventional morality.

Again, the reason is partly to be found in the narrowness of the activities fostered by religious institutions in the name of religion. Neither in religious homes nor in churches is there the sharing of old and young in the adventurous quest of "the good" by which life grows to high levels of character. Most college youths come from churches which have helped to educate them. Nevertheless, studies of their ideas and attitudes show a vast confusion, whether they are Protestants, Jews, or Catholics. Indeed, no matter what their religious background, their problems are similar. These center around the ideas of God, of duty, of disillusionment in a world discovered to be far from ideal, of a general lack of challenge and adventure, of uncertainty as to their future and the part they may play, of a sense of futility and growing cynicism. Some of their difficulties can be traced directly to the type of teaching they had in Sunday school—not that this teaching was in itself so powerful, but it brought to a focus the general views of the larger church community. On going to college, many of these views are found to be provincial, outgrown, no longer serviceable. And the college itself has not made adequate provision for continuing their education toward ethical maturity.

When one examines the process of growth from childhood to college age, one begins to understand some of the reasons for subsequent disintegration. Typically, children are subjected to a number of miscellaneous influences, pulling in different directions. Different groups demand different standards and patterns of behavior.

What "goes" on the street won't "go" in school. What goes in school won't go at home. In self protection a child develops separate personalities for these different situations, with no point in his experience where he can be led to review them all in the light of some inclusive unifying standard and pattern. With respect to ideals, the typical child is today un-integrated when he goes to college. He lacks moral force. But he is fairly well supported by his community, for he moves easily from one of his groups to another and is everywhere at home. When he leaves this supporting community, however, and goes to a radically new situation, his old patterns no longer serve and he must attempt to build a new set in a very short space of time. This compels appraisal as he finds the old patterns won't work, and he fails to discover in himself any central core of selfhood in

which he can trust. He has not built for himself a stable, unified character, in terms of the basic human relations that are common to all his varied groups.

Where should one look for the types of experience and leadership by means of which character may be integrated in terms of common human needs and activities if not to churches? So much has been said about religion being life that it ought to be clear that we must look to religion for initiation into life and for the manner by which life grows more abundant. Nevertheless we are not today producing in religious institutions the conscience, the power, the human sympathy which should be the natural product of fellowship in a religious society. The collapse of integrity in the conduct of affairs calls us, my friends, to repent and to reform.

A NATIONAL EXPERIMENT IN CHARACTER BUILDING

W. A. HARPER*

WHAT is religion? What is religious education? What is evangelization? What are the most fruitful approaches open to missionaries in Moslem lands?

These are fundamental questions and they are being answered in Turkey today as nowhere else in the world. The republic of Turkey is become a laboratory in religion and an experiment station for the testing of missionary methods and of procedures in religious and character education. Here we have a controlled experiment without a laboratory manual. All the elements for experimentation on a grand scale are ready at hand; new precipitates will undoubtedly result, and in the midst of it all the technician must employ the method of investigative exploration. He cannot follow instructions for there are no precedents. He is the adventurous discoverer, the pioneer. He must of course

be a scientist or he is lost. But he must also be psychologist, educator, sociologist, philosopher, human engineer and spiritual prophet. It is a most exhilarating experiment, and a most difficult. Only those who are absolutely sure of the verity of their religion can hope to succeed.

The Ottoman empire suffered so keenly from the sectarian bitternesses and sanguinary hatreds of contending religious systems that the Republic has taken stern precautionary measures to prevent their recurrence. The Sultan of Turkey was also the Caliph of the Islamic World. The fundamental law of the land was the *Shari'a*, divine, unchangeable, and its interpretation in the hands of the Moslem Muftis. When this religious judicial hierarchy forbade a venture the state was effectively inhibited. The other religions represented in the country enjoyed their millet privileges, including the right to be judged by their own religious laws ad-

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ministered by their own religious authorities. In addition certain foreign groups enjoyed capitulation prerogatives which conferred on them extra-territorial rights. Their precincts were foreign territory and they were judged according to the laws of their native land. When conflicts arose among these several legal systems, composite courts refereed the matters under dispute. It was an impossible, an iniquitous, system; it particularly debased religion by making its officials necessarily ecclesiastical politicians. The Republic has divested itself of this incubus or rather of this series of incubuses. The Sultanate, The Caliphate, and the *Shari'a* have been abolished. Hodjas, the religious teachers of the Moslem faith, have been forced to pass a rigid examination in order to be registered with the government and receive the salary allotted by the "Presidency of Religions"—a cabinet officer, a procedure which effectively eliminates the most ignorant and inefficient and so the most fanatical hodjas. The Muftis have lost control of the judicial system and of the income of the mosque properties which have been placed in the hands of the "Presidency of Religions." Many Muftis, however, are serving as public judges or lawyers in the administration of Swiss (Civil), Italian, (criminal) and German (commercial and international) codes, which have been made the fundamental law of the Republic. Islam is thus effectively deprived of its political prerogatives and is become a body without an official head. The Grand Mufti is a potentate shorn of his dignity and powerless to enforce his decrees.

The fez, the characteristic head dress of the Moslem, has been abolished in favor of the European hat or cap, so making it difficult for the Moslem to pray without baring his head—a direct thrust at Islam. Women have been unveiled and granted civil and political rights in defiance of Moslem custom. The Arabic alphabet has been replaced by the Roman, in order to break the hold of the cultural and religious past upon the minds of the people, and now a new language is being con-

structed. In the public school during the last three years of the compulsory age, children are taught that it is entirely proper, according to their holy religion, to give the fortieth, the Moslem tithe, to the Children's Protective Society, the Red Crescent and the Aeroplane Society, rather than to the hodja or in personal charity. The unregistered hodjas must inevitably, therefore, be driven from the service of Islam.

But while Islam has suffered more curtailment of its prerogatives than any other religious system, the others too have been effectively circumscribed. The Greeks and Armenians were either driven out of the land by military might or terrorism or deported under the supervision of the Commission of the League of Nations except in Istanbul (Constantinople). All millets and capitulations have been abolished. No evangelization or proselyting is permitted before the eighteenth year, and not even then in any organized institution such as a school, college or hospital. Religion cannot be taught in schools or colleges except by a person of a faith to others already of that faith; nor can persons of one faith in such institutions attend the religious services of another faith. Not even during off hours can officers of such institutions engage in any form of religious teaching or propaganda. All professional education is reserved to the University, and since theology is a professional subject, no theological seminaries can exist in Turkey. Civics, history and geography must be taught by Turkish teachers approved by the Government, nor can such teachers be dismissed except with the Government's consent. Any special service or concession or consideration granted any student or inmate or patron of such an institution is regarded as a subtle form of religious propaganda and so is forbidden. The institution guilty of such practices may even be suppressed as was the case with the American Board School for Girls at Brousa.

Beyond these restrictions there is complete religious freedom. The Roman Catholics have found the legal barriers so

irksome and irritating that they have discontinued their missionary efforts. The American Board missionaries, however, are convinced of the sincerity of the Government and are carrying on in a commendable spirit of cooperation. They have adjusted themselves to the new situation and rejoice in the open door to the Moslems which the Republic has created for them. They are engaged in a "noble experiment" and in their investigative explorations they hope to learn what religion really is, when religious education is most effective, what approaches to non-Christian groups promise most fruitful results to missionary efforts. They rejoice in the privilege which is theirs to help answer these questions. Never was any crusade of religious conquest undertaken in finer spirit than characterizes the attitude of these consecrated men and women. To see them at work, singing in their hearts before stupendous tasks, strengthens the confidence of the Christian pilgrim in the ultimate triumph of the Christian way of life.

But how has the Republic provided the American Board missionaries an open door to the Moslems in Turkey? By making it necessary to serve Moslems. Our work before the Republic was for the Greek orthodox and Gregorian Armenian peoples. They are gone except in Istanbul. We had to follow them, as in some instances we have done, to Greece or Syria, or else minister to the Moslems who remained. It is an open secret that the Turks expected us to leave Turkey when the Greeks and Armenians left. They naturally thought we were there to win converts from those older Christian churches to our Protestant viewpoint. They know now that we are in Turkey for Turkey's sake and are availing themselves of our schools, colleges and hospitals, and other forms of service, on a wholesale scale. Before the Republic, not five hundred Moslems in all Turkey were touched by any of our institutions. Now practically our total constituency is Islamic. The door is open.

But there are difficulties in the way. The Turk does not understand unselfish service. He suspects the missionary because he does not comprehend his motive. Various notions are prevalent as to why missionaries have come. For example it is said that they failed in their own country and are looking for a new chance, that they wish to escape military service, that they are secret agents of their governments. But gradually it is dawning upon the Turks that our missionaries are come to express our goodwill and spirit of fraternal sharing, and that neither we nor they have any sinister or ulterior designs. The atmosphere is clearing for Christian missions in Turkey.

But not all the difficulties are of Turkish origin. Propaganda has been so long accepted as the proper missionary approach to non-Christian peoples and the appraisal of missionary success so long confined to the number of conversions during the year, that our supporters at home may lose their zeal and so curtail their gifts for what they may come to regard as a futile cause. No disaster could be greater than this now. To begin with, Moslems would immediately conclude that our motives were selfish. The door would then be securely locked against Christian missions in all Islamic lands. Our people must realize that missionary success is not to be computed in arithmetical terms, but spiritually, and that peaceful penetration, the leavening of the mass from within, rather than the method of frontal attack, promises better results in the long run. We are not out to win battles, but the campaign. Turkey will ultimately become a Christian nation if we have the spirit of patience and loving devotion and service to persevere in our support of our workers there, in sublime forgetfulness of arithmetical footings, happy in the thought of spiritual conquests within the Moslem group.

We will never in our day gain any foothold for Christ among Moslems except by the method of peaceful penetration, of constructive goodwill, of unselfish serv-

ice, of spiritual uplift within the Islamic mass. There are many disciples of the Nicodemus type among the Moslems today. In particular, I am thinking of that devout hodja, who preaches regularly in a famous mosque to great audiences each Friday, emphasizing the principles of Christian teaching. He can do this because Moslems are in the Koran encouraged to read the book of Moses, the book of David, and the gospels and because Abraham, Moses, David, and Jesus are by Moslems reckoned as four of the five great prophets. This man would lose his opportunity, if not his life, were he to profess Christ openly. According to Islamic law any Moslem who becomes apostate, is an outlaw. A devout Mohammedan can render God no higher service than to kill such a man. No convert from Islam to Christianity can live in his own family nor among his own people. The few open converts in Turkey and Syria have been forced to move to distant quarters, nor are they safe from bodily injury anywhere. But there is no law against living the Christian life or against preaching it without labels, as this hodja does so effectively.

The Moslem feels himself superior to the Christian because his religion arose more than six hundred years after Christ and then as a completion or correction of Christianity. When you have seen the pagan pageantry of these native Christian churches, their imagery, their stupid icons, their methods of reverence and worship, bordering on idolatry even today, and examine their untenable theology, you begin to understand why Mohammed felt constrained to insist on monotheism, on a God essentially just, and on sobriety. In Moslem lands today the drunkards are Christians. The interpretation of the Trinity among these churches is practically tritheistic, and it was more so among the Nestorians with whom Mohammed was personally associated. And in the Moslem's judgment the paschal lamb or substitutionary theory of the atonement through Christ did injustice to God. "No

just God would ever require that so good a man as Jesus should be crucified in order to be willing to forgive men of their sins," declared to me one of the most spiritually minded men I have ever met, a devout Moslem. When I told him that Jesus died on the cross to show the love of God for man and to reveal to us how God's heart aches when we sin, that we really crucify Him anew each time we sin, so great is His love for and personal interest in us, he looked at me in wonder and feelingly replied—"That is certainly something to think about." These things are said not to justify Islam, but to account for it, and to suggest the approval of peaceful permeation as a promising method of missionary effort.

The exigencies of the situation in Turkey seem to require this approach, but on professional grounds it is amply justified; we have learned by long years of direct indoctrination, of frontal attack, in an atmosphere of complete religious freedom in America, that knowledge of the Bible and intellectual comprehension of Christian ideals do not necessarily mean that we have succeeded in effectively teaching Christianity as a way of life. Our search now is for techniques adequate to make our life situations and experiences creative in the building of Christian character. We know that learning occurs only when the mind of the growing person is active and that character is dynamic, the resultant of inward activity, of internal dynamics, so to speak. We also know that learning is conditioned by the learner's experience, and that when the teacher stimulates the growing person to choose Christian outcomes for his particular problems and life issues and situations as they arise in the normal field of experience, character of the Christian type is assured, and that it is assured on no other basis. In arriving at these outcomes the growing person must examine and appraise his own and the race's past experiences as preserved in the several books of knowledge and in the light of their meanings, appreciations and values, select,

habituate and integrate into his total life philosophy that solution for the particular situation, problem, or issue which appeals most satisfactorily to his rational judgment and his affectional nature. There must be absolute freedom of choice, a complete absence of authoritarianism, no forbidden areas, a spirit of fraternal sharing, together with toleration, appreciation, and mutual respect. To be a teacher, a stimulator, in such a character-building procedure, is sublime.

In America we must demonstrate the efficiency of the new methods under the scathing denunciations of the Herbartians and of the religious reactionaries, but in Turkey our missionaries have a controlled situation, unwittingly friendly to the working out of the techniques of character education, a situation which they have no part in controlling, but which offers them the finest possible advantages. Aside from the publication of tracts, "Muhit," a magazine for the Turkish home, the translation of the Bible in the vernacular, and other Christian literature, the method of direct evangelization of adults through preaching and personal contacts, of visitation evangelism in the villages, of agricultural work and the other forms of Christian service which our missionaries are employing, what can they do through our institutions legally inhibited from direct propaganda by way of peaceful penetration in the hope of building Christian character through the creative handling of daily experience? On the answer to this query weighty issues depend.

In the first place they can give a practical demonstration of Christianity as a way of life. Every act of a missionary's life has religious significance. His manners, his dress, his business dealings, his associations with people, his home life, his conversation, his stride, his interests, all reveal Christianity as a way of life. The missionary must be a devout Chris-

tian, a saint, because he realizes that Christianiy is being judged by his conduct and that he lives constantly on the cutting edge of service. Even his good must not be evil spoken of.

In our institutions, and particularly in our schools and colleges, the professional and personal relations of teachers and students offer many situations for building Christian character. Disciplinary problems are fruitful sources of real character growth. Teacher and student can face the particular issue involved as to all possible outcomes and their consequences for personal and social welfare. The student can be stimulated to choose the outcome which promises most for the development and expression of personality in terms of brotherhood on a universal basis.

In activities is found a very fruitful method of character education, whether these activities are those of normal living, of the playground, or of the special interest variety so appropriately fostered in institutions of learning. In athletic sports, the finest type of character may be developed. The Turk naturally does not understand sport for sport's sake. He is a poor loser and excels in individual contests. Team play is something alien to him, and sacrifice plays unknown. When our Western forms of athletic contests were introduced, most of the games ended in fights. But I have seen teams of rival schools contesting, with a third team waiting to play the winners, with cheering of good plays by opposing spectators, and no disputing of the referee's decisions even at doubtful points, followed by a simple tea participated in by winners and losers alike in a spirit of good sportsmanship and fellowship, and enlivened by "yells" for each other. This shows real character education. No matter what the activity undertaken, it should arise out of a real life interest and be conducted in such a way as to develop Christian character, without moralizing or preaching.

THE PHILOSOPHICAL OUTLOOK FOR CHARACTER EDUCATION

EDITH M. QUICK*

THE TERM "character education" has become increasingly familiar in the educational world of the twentieth century. That it is a subject of general as well as specific concern both in and outside the public school realm might be evidenced by an enumeration of articles appearing in current periodicals as well as of books from many sources, including the 1932 yearbooks of two departments of the National Education Association. That character education is nothing more than one of the passing fads, such as have accompanied the progress of modern education, has been the point of view of some who have failed to penetrate beneath the surface to the far reaching implications of the very term character. But at the present writing the hitherto indifferent and scornful are giving the matter a second thought. The dramatic proportions of the economic crisis of today are driving man to reflection upon causes and are resulting in a widespread consciousness and acknowledgment of failure to control the civilization which he has built.

Out of this reflection are coming such statements as the following: "Mankind today is like an uncoordinated baby with a sharp knife in his hand. Science has given us knowledge which is capable of destroying the race as well as building it up. And the spiritual development, the social responsibility, of mankind has not kept up with his knowledge. To help mankind to coordinate, to train it in cooperation while it is still in our schools, is our great hope and our greatest responsibility."** The present disruption of material standards of value will lead inevitably to a new appraisal

of the moral and spiritual factors in civilization. In this new appraisal character education cannot but have an emphasis such as it has never received, at least in the past few generations. What has been lightly regarded as a passing interest will come into its own as a basic element in the most basic of all social processes—education.

Anything deeper than casual consideration reveals at once the fact that character education is not easily defined. Indeed, our psychologists and more sophisticated educators are inclined to so emphasize the difficulty involved in this matter of initial understanding as to discourage and baffle those who are eager to attack a most urgent problem. The tenth yearbook of the Department of Superintendence of the National Education Association lists seventeen different concepts of character as revealed by a survey of several hundred courses of study, books and articles dealing with character education. Differences of viewpoint occur not only with reference to psychological processes back of personality development, but also in respect to the more fundamental question of the nature of moral character itself.

The present attitude of hesitation and delay over the movement on the part of the educational world, coupled with that of indifference on the part of the laity, tempts one to employ the over-worked metaphor of Nero fiddling while Rome burns. So urgent is the need of rebuilding the moral fibre of society that procrastination seems nothing short of criminal, whether it be caused by indifference or by uncertainty over technics of procedure.

Our purpose here is to examine the philosophical outlook for character education. Another paper may follow, attempting to suggest applications to a program of procedure with reference to

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**C. W. Washburne, "The Philosophy of the Winnetka Curriculum."

two of the chief agencies concerned with the problem—the public school and the church.

The attempt to formulate a philosophy of character education leads one at once, of course, to consideration of a philosophy of education in general. Serving at least as an index to such a field of interest would be expressions of aims and goals. The lack of a generally accepted code of objectives in American education, synonymous, as it is, with the lack of a clearly defined philosophy, is evidence of the intellectual chaos in our social order. Just as the home training of a child is jeopardized by lack of agreement between parents in the matter of ideals and methods of discipline, so is our American child handicapped in an educational system lacking unity and clarity of purpose. However, in spite of the absence of agreement of individuals and organized agencies in the expression of purpose in education, there are certain aspects of unanimity, and certain characteristics common to modern education which distinguish it from its historic antecedents. Certainly there is a distinct "social aim" in American education of the twentieth century which is in contrast to, for example, the disciplinary aim of the preceding two centuries. There would doubtless be a very general consensus of opinion on the matter of present-day education being distinctly social in purpose rather than individualistic. Adjustment of the child to the world in which he lives is implied in practically every definition of educational aim one finds.

Perhaps the most representative modern statement of objectives is that of the National Education Association. These are, briefly: (1) health; (2) command of the fundamental processes; (3) worthy home membership; (4) worthy use of leisure time; (5) vocation; (6) citizenship; (7) ethical character. We shall consider the foregoing a basis for consideration of a philosophy of character education. Although the term "ethical character" is listed as a separate ob-

jective, it will be seen at once, without entering into any psychological study of the matter, that it undergirds all the other six objectives and is necessarily implicit in each. Possible exception might be made of No. 2 (command of fundamental processes), though it would not be difficult to show that even here the moral element is related to these processes either directly, or by the law of concomitant learning.

The Ten Commandments constitute the embryonic core, perhaps, of moral wisdom. Though this famous pronouncement does not cover all the principles necessary to man's highest welfare, as is claimed by some of the most ardent defenders of the Faith, and although some of the sanctions have but historic significance unless warped beyond recognition in far-fetched attempts at universal application, yet in essence the Mosaic Code is of universal and timeless significance, according to modern tests of validity. Penetrating beyond the Hebrew Jahweh so prominent in a superficial evaluation of the historic document, one finds theism implicit in its permanent contribution to society. Thus we find at the very birth of moral law ethics and religion intimately related, ethics being the expression of an implied relationship between man and God and between man and his fellow men.

The Founder of Christianity supplemented the Mosaic Code with the introduction of a new concept possessing two significant applications. His pronouncement "Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind and all thy strength, and thy neighbor as thyself" is considered the foundation principle of Christian ethics. The keynote is love—an emotion, and it is to be experienced in two relationships: the relationship of man to his Creator, and of man to his fellowmen. Here in the Christian conception we have, added to the Mosaic rational basis for morality, an emotional one. The first furnishes the ground-

work for theism and human justice, the second for Christian faith and brotherhood. The fact that Christianity, in spite of its historic limitations and shortcomings, has produced the highest form of civilization the world has known, is due, no doubt, to the fact that it is rooted and grounded in a dynamic principle—that of love.

Public education in the United States has certain legal sanctions with reference to ethics and religion. Theism is implicit and explicit in the Constitution, and just so long as Congress is opened with prayer (regardless of the value of the act) it would seem that this religious practice would have a legal place at least in every school program. It would seem that public education here is necessarily as definitely committed to theism as are the Russian schools to the teaching of atheism. Of course, this does not mean that our schools are to include practices of worship concerning which there might be sectarian disagreement, for that would be violation of the equally basic constitutional right of the individual to worship God according to the dictates of his own conscience.

It would be of interest, and a matter of legitimate concern on the part of the three major religious faiths in the United States, to make a study of the public school curriculum and teaching practices throughout the country with reference to religious (not doctrinal) elements. To what extent, for example, do textbooks and teachers of science present a theory of the universe which allows for and is sympathetic toward a theistic belief, or, on the contrary, implies a mechanistic philosophy? Again, how much consideration is given in the social studies to the social principles of Christianity as such, along with the modern political theories of capitalism, fascism and communism.

We are not suggesting heresy hunting, nor would we favour any curtailment of the teacher's freedom in search for and presentation of truth; but this information should be of great value to

the church in pursuing its own legitimate function of supplementary seeking and imparting of truth. Were such an inquiry made it would probably be found that the system in toto has every evidence of being wholesome and sound. However, during the past two or three decades, with evident bewilderment and uncertainty over a philosophy of education and a philosophy of life on the part of school leadership, with an increasing dominance of skepticism accompanying the rise of science, and of materialism accompanying economic prosperity, we are finding ourselves in a bad way. We venture to prophesy that unless society (church and school working together) can agree upon and adopt an ethical standard rooted and grounded in religion, moral degeneration is inevitable.

We shall move on to some basic considerations in the realm of religious education. The most representative and comprehensive statement of principles comes from the International Council of Religious Education, the official interdenominational agency representing all the leading Protestant denominations. First we quote the aim: "The supreme function of religious education is to develop a growing consciousness of God and of personal relation to Him, to reveal the meaning of the universe in terms of the character and purpose of God, and to lift into consciousness the principles upon which right living is based, thus to help persons in their individual and social relationships to find the religious interpretation of experience and to carry back this as a motive into all activities."

We would raise the mooted question: can ethics and religion be taught? The most naively affirmative answers come from that large body of church leaders who identify ethics with a list of virtues, and religion with a statement of creed. For these an educational program becomes a very simple matter of drilling on fact and of transmitting information. In a representative city of New York State this past summer the largest and

"most successful" vacation church schools had amazingly enthusiastic response to such a program. At least one pastor left afterward for his vacation happy and content in the firm conviction that his church had fully obeyed the command "Feed my lambs," by teaching its group of fifty kindergarten children to repeat from memory the books of the New Testament and its primary grades to recite the shorter catechism.

However, as the knowledge aim has been greatly subordinated in general education, so the creedal emphasis is being relegated to the background at least by the more progressive church educational agencies.

In the foregoing statement of aim we find no reference whatever to creed; we do find reference to knowledge, but in the sense of truth-seeking and not that of blind acceptance of any formal historic pronouncement. The emphasis seems to be less on belief than on motives and action, as seen in such phrases as "right living," "individual and social relationships," "experience." We quote further: "Religion is concerned with all of life's highest values, and any education for the enhancement of such values is potentially religious. There is a hopeful sign in the present tendency among public educators to give some recognition to religion. . . . The implicit character of all education should be made explicit for both teacher and those taught." Much the same viewpoint with respect to the fact that the ethical and moral factors are implicit in all of life's experiences, both in and out of the schoolroom, is expressed in the National Education Association Yearbook on "Character Education."

We might conclude from the above statement that it repudiates the concept of religion and ethics lending themselves *per se* to a teaching process. To be sure, the foregoing point of view does deal particularly with what is often referred to as the "direct method," and we find leaders in both the character and religious education movements who have

faith in that and that alone. They believe that morals and religion are implicit and never explicit in human experience, at least in its educational aspects. If entirely consistent in their position they would never teach a moral code or a religious creed, they would give no place to specific ethical instruction in the schools, and would eliminate all Sunday Schools and other religious or character building agencies which major on teaching precepts and abstract principles.

And then we find besides these two extremes in theory and practice the golden mean represented by another group who believe that moral and religious concepts can be held up for fruitful consideration, or, in the words of the International Council's statement of aim, "lift into consciousness the principles upon which right living is based." These people are advocates of the so-called direct method. Leaders in the character education movement are little inclined toward the direct method. Quite generally committed to the behavioristic psychology, they regard personality as the sum-total of behaviour patterns, and character as produced only in conduct situations.

Results of research thus far conducted in the comparatively unexplored field of character measurement seem to indicate the futility of abstract teaching, it is true. Thus the burden of proof rests upon those who are championing the direct method. It is to be hoped that tests may be devised, difficult though such a thing may be, of measuring positively the results of motivation of conduct by means of ideals, and especially by means of the worship element in religious experience. In the meantime the church leaders are not willing to abandon the direct method entirely, even though the inclination seems to be to major upon the more acceptable educational process of making their classes in religion laboratories in which normal experiences may be "directed and controlled according to Christian principles."

SOME UNSOLVED PROBLEMS

RELIGIOUS EDUCATION OR DISASTER

A. J. W. MYERS*

IT IS A RACE between education or disaster, as far as civilization is concerned, according to an eminent contemporary. His blinding phrase compels attention to a fundamental fact. In the long run, this is the only alternative.

One result of real education is the intelligent use of intelligence. True education—which must be clearly distinguished from schooling—awakens latent intellectual powers and helps the educand to direct himself wisely in all the experiences and emergencies of life.

In the evolution of society, progress in the stage now arrived at depends on intelligence and spiritual power. In earlier stages it may well have been that physical prowess and cunning were of most importance, while in the factory age obedience and the skillful use of tools counted heavily. Now, a new era has arrived.

Here is a sampling of the vital issues which, in English-speaking countries at least, the "common people" face and must help to solve:

(1) A new economic system to supplement, or to supplant, capitalism—not because people are opposed to it, but because the system is breaking down. In former days such changes were wrought by force—as witness the French and Russian revolutions, with their unspeakable bloodshed and terror.

(2) There is persistent need for working out plans for the distribution of goods so that of the abundance available through nature and industry all may

have plenty. Fruit rotting in train-loads while even nearby cities cry for fruit is but one illustration of a prodigious weakness in social organization.

(3) The solving of national and international problems by lawful means rather than by war is obviously urgent if civilization is to survive. The need for justice for all races and classes in all countries, including so-called Christian lands, calls to heaven.

(4) The development of self-control in the interest of the best personal and human welfare is crucial when people have more means, more leisure, and greater freedom. In all decent people self-control goes the length of clean physical life, but many pious ones among us are far from having any social vision and even profit by the exploitation of others.

Now the rank and file of people must pass on ways and means of solving these and other most intricate, most complex, most baffling issues. They are not merely academic questions. They are actual problems upon us. The people *must* act, wisely or stupidly. How many are alive to what is happening? How many have fundamentally sound standards for guidance? No population ever before in history has had to take a formative part in solving such momentous questions, so crucial for the whole future of civilization.

It is precisely the function of religion to help people face reality, and to supply them with motives and principles for seeking the best solutions in the light of wisdom and of the love of God. The

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church is the organization through which religion finds corporate expression. In the crises in revolutionary France and Russia the church, as a whole, failed in social vision and ethical and spiritual leadership, and it ceased to exist. The same thing will—and should—happen if in the present national and world situation it fails today.

But it is only in the occasional church that such issues as named above are ever mentioned, ex-cathedra utterances from the pulpit excepted. The rank and file, men and women, young people and younger people, ought to be brought to grips with facts and conditions. Indeed, in relatively few churches are they even aware in any vital sense of such religious questions as the age-long growth of the idea of God; the development of religion; the relation, historically, of religion to social welfare; the place of economic security in the utopias or kingdoms of God as envisaged by Old and New Testament writers.

Of course, the minister should consider this educational work as a primary enterprise, but there are two reasons, among others, why this is not always done: first, the minister has many other duties that seem more obvious; and second, in many cases he has received no preparation during his entire theological course to be an educator. Indeed, the main influence in his training in both college and seminary tends to have riveted his attention on abstractions and on books rather than on understanding and developing human life and helping persons find their way through complex situations.

In any case, a fair sized church has too diversified a service for any one person to render. If its supreme contribution is to be made, it must have someone trained and set apart for its distinctively educational work. Direc-

tors of religious education who have made a thorough study of educational procedures are, as spiritual seers from Hebrew times to Luther and Moody have clearly seen, beyond price. In the present crisis they are essential. The intelligent congregation will place this investment as one of the indispensable items on its budget and save, where necessary, on other things.

It is high time, also, that persons working in city missions and neighborhood houses under religious auspices should be trained in education. Creative education has enormous contributions to make to this type of work.

Smaller churches need not be without this leadership. In a town or in sections of a city two or more churches may combine to employ a director just as they unite in vacation schools. In country districts the same cooperation is possible. Church headquarters and councils of religious education should seriously promote the employment of religious educators.

What could one person do if his or her time were divided up between two or more churches? These are a few of the most important services he might render: strengthen the morale and improve educational procedures; develop teachers and leaders, without which no progress is possible; improve the worship; develop vacation schools as an integral part of the church school; promote parent education; lead youth into wise use of leisure time, and in investing their strength in worthy causes.

If the government establishes a piggery the people clamor for an expert to take charge. The church establishes educational agencies for the development of ethical and spiritual people—even more important than pork products, and

The church that has ears to hear, let it hear!

THE ELUSIVENESS OF "RELIGION"

GEORGE A. COE*

IS RELIGION a factor—a clearly identifiable factor—in the development of personality? The asking of this question can be justified by several considerations. For example, for a third of a century the conventions and the publications of the Religious Education Association have been discussing the function of religion in the formation of character, yet with so little tangible result that another convention upon this theme appears to be required. There must be many persons who have felt themselves to be upon a hill-top of insight when attending conferences on this subject, or when reading articles or books about it, only to be puzzled later by the ineffectiveness of their supposed insight. It is as if an electric current that illuminates the hill-top of general notions had not been switched on in the plains and valleys of personal and institutional life.

A strange lag of this kind even where the religious-education movement has been approved, was noted in our Association as much as twenty years ago; apparently this lag has increased. Moreover, investigation has shown that in the country at large there is a hiatus between what workers in religious education actually believe with respect to character formation and what they suppose they believe. The history of this matter seems to indicate that, even where we have set up reasoned principles for religious guidance, some not-clearly-recognized current in human life has been the main determinant of what we actually are.

Possibly one who many years ago challenged even the supporters of our Association with the question, "Do You Really Believe in Religious Education?" may be pardoned if he tells how the question that opens the first paragraph of this article developed in his own mind. From the

early years of our movement I began to perceive that the search for effective *method* in the teaching of religion resolved itself, where it was most thorough-going, into a search for effective *religion*. New religious emphases and silences sprang up wherever critical intelligence was applied to the problem. Therefore I repeatedly declared that the religious-education movement was and must be a movement for the re-making of religion itself. I maintained, further, that effective method in the teaching of religion must be derived directly from the nature of the religion to be taught—it could not be imported from the public schools and merely "applied". Thus, though our enterprise seemed to me both to dignify and enfranchise the religious approach to life, I was obliged to deny that religion is a thing *per se* that merely uses education as an instrument.

Meantime my study of the psychology of religion supplied a background within which these educational views came to have their setting. It is notorious that the term "religion" has no generally-accepted denotation even among the learned. Variant definitions by the score have been assembled, each of these definitions representing an endeavor to identify either what is common in all religions (note the plural), or what is from some point of view most significant in them (as, the god-idea, the unity of self and society, the unity of self and the cosmos, the sacredness of this or that, the integration of values, worship, etc.).

When anybody writes about "religion", then, whether he writes as a propagandist or as a man of science, he discusses, in effect, what most interests him in an enormous complex within which various other interests might lead to as many different sorts of writing. Similarly, whenever an individual is purposefully religious (as contrasted with mere re-

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ligiosity, which is nebulous), he does not devote himself to "religion", nor does he employ "religion"; rather, he devotes himself to ends, or engages in processes, that are or seem worth while in themselves and acquire the sacredness of religion because of this, their worth.

It follows that we can hope for a fruitful discussion of "the contribution of religion to personality development" only on condition that we have in mind some particular type or types of conduct, purpose, or belief called religious. "Religion" contributes nothing to character.

Here we come upon a part of the explanation of the failure to control our plain-and-valley experience by our R.E.A. hill-top ideas. Into our discussion meetings and our discussion pages we have not taken enough of the specific motives and purposes that actually control us—not enough, that is, to enable us to achieve, through interchange of ideas, any fundamental reconstruction of our daily selves, to say nothing of our pupils! Indeed, there is ground for apprehension that our large and inspiring general ideas have been used as a refuge from the troublesome actualities of our detailed experience. If we have cultivated in ourselves or in our pupils "religion in general," we have chased an illusion. If we have failed to make sharp the actual conflicts within the area of what is called "religion"; if we have avoided bringing into the open the under-cover clash of one type of religion with another in our own communities, our own communions, and our own souls, we have missed something of reality in our own religious experience and in our work as educators. "Religion" we have not; instead, we have this and that motive, habit, and point of view that claim to be sacred and worthy of our utmost devotion. Several of these points of view, habits, and motives ordinarily combine in an individual, and always such a combination exists in whatever is called "a" religion.

Not only, then, should our convention endeavor to get down to such details, or

up to them, but also to ferret out the contradictions in them, and the effects upon personality of loyalty to any religion that is un-integrated and possibly self-contradictory. In order to avoid at this point the very weakness that I have ascribed to our hill-top generalizations, let me show by an example how sincere piety can pull a man in opposite directions at once. In the typical common worship of Protestant churches, ancient words, phrases, and sentences are used in dislocation from both their ancient setting in experience and any modern setting in a specified situation or identifiable experience. The worshippers say things about God or to him that surely do not constitute unambiguous communication from anybody to anybody—not even to oneself. Hymns are addressed to God, Jesus, the church, the world at large, and oneself that, psychologically considered, are substantially nothing but modes of suggestion. Here is a process that dominates also advertising, war propaganda, political demagoguery, and multiform solicitations to conduct both good and bad. What, then, is it towards which these hymns move men by suggestion rather than by deliberation? Some comfortable emotions are awakened, it is evident, but what is the bearing of these emotions upon the worshipper's character?

Usually the whole procedure is so ambiguous that it offers the same emotional re-inforcement to men who are determinedly going in opposite directions. That is, it is a self-approving process. It is this even though it suggests restraint and includes a confession of sin. If we are going to inquire into the contribution of religion to personality development we could hardly do better than ask in what respects personalities change through the public prayer of confession. What significant improvements can we assuredly trace to it? In any case we certainly can trace to it some emotional refreshment and self-approval even though the quality of one's main enterprises remains unchanged. In short, Protestant wor-

ship (I refrain from discussing Roman Catholic worship simply because of lack of space) contains a dualism that may possibly hinder the integration of personality. Things are said that are not quite meant; resolutions are made that have no date or mode of fulfilment; gratifying emotions are awakened without a clear perception of what it is that gratifies; a refuge from actualities is provided for any who can flinch without realizing what they are doing.

Not only does "religion" make no contribution to character; we must not assume that a particular religion tends unequivocally towards any one sort of personality development. For every religion has a history; whatever dynamic it now wields is a resultant of jostling forces, past and present—let us not forget that the present also is included in history. A common name—Roman Catholic, Presbyterian, Mormon—does not guarantee uniformity in either individual or social dynamics. The components of Roman Catholicism in the United States are enormously different from those in Mussolini's Italy; the connotation of Presbyterian is not the same on Fifth Avenue and in a southern village; Mormonism has its internal struggles just as other faiths do.

If this complicates some of our problems, it simplifies others. For it requires us to deal with each element of a complex by itself and with no halo about it. Our question is, "What is this particular motive-force, whether new or old, whether conscious or unconscious, doing to men?" I have said that "religion" does nothing to

us; now I add that "a" religion does to us only what is done by the specific motive-forces that are sanctioned or tolerated by a group that bears a common name.

This dynamic point of view leads at last to the insight that human character molds our religions as truly as they mold character. Divine beings, whether they are objects of love or of terror, invariably reflect something in human society that awakened these attitudes before they were attributed to gods. Just as a child does not clamor for candy until he has tasted candy, so any persuasiveness that a god may have (whether this god exists or is only imagined) is identical in quality with the persuasiveness that men exercise directly towards one another. When the character of a people undergoes a change from any cause whatever, the revised valuations tend towards revised conceptions of the divine character. The older ones among us should not forget that during the World War worship was commonly addressed to a warring god, and that the reaction towards peace has produced a corresponding change in the assumptions of even conventional piety. That the attribution of high character to the object of worship can become an additional stimulus to the very men who make this attribution is not denied. The point is that the personality-forming force operates in both directions. Therefore a conference on "the contribution of religion to personality development" should not fail to consider at the same time the possible contributions of already-developed personalities to the religion of this or that group.

THE PLACE OF RELIGIOUS EDUCATION IN THE SOCIAL REVOLUTION

CARLETON M. FISHER*

I

BELIEVING, with Paul Hutchinson, that "if the Church is to survive the revolution, it must join the revolution," I feel it imperative that we deal with the matter of religious education in its relation to social change in the modern scene.

A satisfactory concept of revolution is the very first requisite to an adequate philosophy of education. We must dissociate revolution from the many grotesque characterizations of it that have been evolved in the vivid imaginations of men who conceive the ultimate good as eternal and efficient oppression of the masses of people; the many illusions of bomb-throwing and street barricades as symbolic of revolution must be dispelled, and a more inclusive concept set up. When it comes to setting up such a concept, one is, of course, involved in matters of sociological and economic theory. Whether one subscribes to an optimistic concept of gradual "reformism," or to the theory of a dialecticism of one sort or another, will determine to a large degree what that concept will be.

For my own part, I see progress as made up of periodic twists of a cataclysmic nature, representing succeeding crudescences of gradual growth. These periodic twists represent, in other words, the excretion of certain outmoded cultural elements and the consolidation of the more highly integrated elements in terms of economic trends, which are admittedly basic. Soule's interpretation of revolution is significant in that it portrays the complexity and expansiveness of the process, and at the same time pictures its ruthless march forward. Revolution is seen to be evolutionary in growth and cataclysmic in expression, repudiating without question the popular notion that

"revolution" is a violent explosion in response to a particular and immediate unsatisfying state of affairs.

Once we have come to understand revolution in terms of its gradual growth and explosive expression, we are ready to set up an adequate philosophy of education, and not until then. Any educational philosophy that does not take into account the essential irrationalities of life and the rational attempt of man to reconcile the irrationalities, is undoubtedly inadequate. Consequently, at the outset, I seriously question the major hypothesis upon which most modern theories of education are based. Placing a preponderance of faith in the rationality of man, these theories naively overlook to a disturbing degree, the presence of conflicting irrationalities.

To my way of thinking, the only rationality we know is that of a dialectic nature, of a revolutionary, living nature. The world is not rational in the academic sense to which so many modern educators seem to have been won. On the contrary, it is irrational to a terrific degree! To sit down in one's study with a pipe for companion, dichotomizing means and ends and splitting ethical abstractions, is to presume a rationality in the world that does not exist! And so, when I come to consider a philosophy of education that presupposes a rational man in a rational world, I am apt to react a bit negatively.

Mead, in his *Mind, Self and Society*, gives a social interpretation of psychology that is most revealing. The rationality of man is seen as his attempt to assume the attitude of the group that is involved in its own act within the social process. Thus, the rationality of man may be said to represent his attempt to orient himself to the irrationalities of the universe.

Therefore, it seems to me, we come to the aim of religious education in terms

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of the modern social scene: it involves the orientation of the individual to the irrationalities of the world in terms of his own experience. Insofar as a person feels "at home" in this irrational world, just insofar is he living a truly religious life. Admittedly, it would seem, the aim of religious education is extensive and increasingly difficult to approach, due to the increased complexity of life; for with increased complexity of life comes increased complexity of conflict, and a resultant confusion of the rational approach to life.

II

In considering the process whereby the aim of religious education may be progressively achieved, we must consider certain very real limitations and barriers that hinder us in the manner of institutions, classes, conflicting cultures, etc. Any sound educational program must take into account first of all, the complex nature of irrationality with which it is dealing.

In the *first* place, when considering religious education, we must take into account—the Church. In the Church, the educator is trying to orient the child or adult to an institutional aspect of society, in the hope that through certain devious maneuverings, a relationship may be effected with other aspects of society. The religious culture of the Protestant Church is interwoven with the middle-class culture of our economic society, representing the growth of economic power and an accompanying religious sanctification. An average merchant or white-collar worker is usually the typical church adherent and devotee of esoteric groups of one sort or another. In other words, the religious culture of Protestant America finds itself interwoven with the culture of a particular class derived from certain economic roots.

Consequently, when we come to consider our average Sunday school, we find its membership composed largely of the children who come from respectable bourgeois or petty-bourgeois homes and who reflect the typical culture thereof. Thus,

we must not fool ourselves into thinking that we can rationally orient our Sunday school children to society; we simply orient them to a particular culture in terms of a peculiar interpretation of religion. The liberal concept of Christian living is amenable to our bourgeois culture, and the typical religious education program is based on that liberal concept. Therefore, when an ambitious person tries to inject new cultural elements into the church pattern, he concocts a most incongruous thing. The liberal Church of today *is* the bourgeois culture; one simply cannot make of it anything else. The liberal church must continue in this prolonged social process to embody our bourgeois culture. (I cannot picture in my most rhapsodic and meditative of moods, an average business man and deacon of the Church aligning himself with proletarian sympathies. According to some of our pure rationalists, such a person, if he were properly integrated to society and the universe, would be able to express extremely diverse cultural elements. But unfortunately, or maybe fortunately, such is not the case.)

Then, of course, the very nature of institutions is such that education is prescribed and circumscribed. A really adequate program of religious education *cannot exist* within the liberal Church! As Mead might say—the "I" would outrage the "me," or the collective response to the cultural pattern would be revolutionary. Reform movements within the Church represent oftentimes, merely a sort of institutional sagacity or opportunism; that is, by the very nature of an institution it is safe to assume that a gradual readjustment to social demand is necessary to the continued preservation of the institution in itself. During the past twenty years, religious education in the liberal Church has gone far in orienting the individual to the universe in terms of scientific development, religiously interpreted, in acquainting the people with the world in which we live, and leading them in intellectual pathways toward a

more sympathetic and too often hypothetical application of Christian principles to concrete social situations.

But it seems to me that religious educators have gone as far as they dare in that direction! Witness the present-day texts of religious education materials: they are perfect illustrations of the ultimate limitations exacted by an entrenched institutionalism—a tragic picture again, of beauty and the beast. In such a social crisis as we find ourselves, religious educators are forced by the irrationalities of institutionalism to posit lukewarm programs where only hot or cold will suffice! Consequently, to my mind, it is most fortunate in many respects that "formal" religious education occupies only an hour or two per week. So much as regards the Church.

Secondly, I feel that we must consider the irrationalities found in conflicting class cultures. Vertical mobility is increasingly inhibited in these times, and horizontal mobility becomes increasingly a momentous fact. Consequently, it seems to me that in terms of economic status, our middle-class culture is inevitably bound to disintegrate. A consolidation of economic power into the hands of the few will result in the gradual coalescence of the ruling and upper middle classes, and an opposing coalescence of the lower middle with the lower classes. This tendency is already exhibited in the split within clerical ranks and in certain sections of the church constituency. Tempering a bit that thesis of Marx relative to increased suffering, it seems reasonable to assume that the lower middle classes will gradually assume the cultural pattern of the disinherited to the degree in which they become companion to the disinherited in fact or fear. Thus, in considering class cultures in relation to our educational philosophy, I think we can conclude that there will be an increasing tendency within the church toward decided conflict in terms of economic or class distinctions. When John Haynes Holmes says that the Church

must win the allegiance of the workers, he is demonstrating the reality of that conflict. For in the process of social revolution, heresy and schism are always present, and this decade presents no immunities in that respect.

In the *third* place, it seems to me, we must consider the nature of our democratic tradition. Herein we find a beautiful example of man in his attempt to rationalize an irrational world. Our political democracy was set up with the purpose in view of preserving economic power—the rationality was subverted to the irrationalities of economic conflict. And yet, in our educational programs, both secular and religious, we have naively approached the problems of democracy in a purely rational manner, usually on the supposition that if we but make good men we shall thereby create a good democracy. In his book called *Social Salvation*, Bennett gives a most clear and interesting picture of this "fallacious half-truth," as he calls it.

Our religious culture was interfused with the democratic culture, according to Denison, in terms of the Christian concepts of "brotherly love" and "honesty" or "fair play." The Church expressed a religious culture that was amenable to the democratic idea. Accordingly, says Denison, the job of the Church today is to resolve the conflicts within democracy in terms of those cultural elements that make up our religious culture—"brotherly love" and "honesty." How in the world is the Church going to resolve the conflicts within democracy when it is inextricably tied up with the very economic powers that wield the instrument of democracy? Denison overlooks the fact, it seems to me, that the Protestant Church *cannot* resolve the conflicts within democracy, simply because it represents a cultural concomitant of bourgeois democracy! The conflicts of democracy will be solved in the course of events as economic conflicts are resolved, as the concentration of economic power is transferred.

The concepts of solidarity, sympathy, fraternity and equality will become increasingly understood and appreciated by church people as they come to experience in social crises, cooperative enterprise in the *economic* realm. It seems to me that the supposition that the experiencing of cooperation and solidarity within the church group or within the family will find expression in the community, is fallacious. The average church member sees no correlation between family experience and social experience. ("Business is business," etc.) As H. R. Niebuhr states in his *Social Sources of Denominationalism*,—"the middle-class emphasis on family ethics may be seen as that special appreciation of the family that prevails in a class which finds its social satisfaction almost limited to that group; also, this emphasis on the family may be a natural concession which an individualistic tradition makes to the suppressed social character of religion."

Consequently, it seems of primary importance to me that we consider in relation to our program of religious education, the absolute necessity for fostering, insofar as is possible, actual experiences of cooperative endeavor on the economic level. Since those attributes of a religious culture which are particularly amenable to a bourgeois world are the ones responded to by church people it seems to me that only as economic endeavor of a distinctly fraternal type is promoted, will the more social aspects of our religious culture take root in the lives of these people.

In truth, the entire realm of Protestantism assumes a sanctification of our capitalistic culture, and of course, our field of religious education is determined largely in terms of that culture. "A religion that is rather intensely personal in character with constant emphasis upon personal salvation as opposed to social salvation, a religion that posits a heaven of individual felicity rather than the millenial hope of the disinherited, a religion that sanctifies an activist attitude toward

life and says that only good individuals will bring us the realization of the good society," is a religion that must be destroyed if true religious education in terms of our modern scene is to be realized.

III

In view of this inadequate survey of some of the irrationalities which we face in the world, how are we going to proceed to realize our aim in religious education—the orientation of the individual to these irrationalities of the world?

Within the Church, it seems to me that our *first* objective in religious education would be to shatter our middle-class culture insofar as is possible in the case of those individuals who are approaching the status of the disinherited in fact or fear; this to be attempted by means of critical analysis, evaluation in terms of other cultures, by the general process of debunking à la Ibsenism. Bringing into the realm of the experience of such church people undiluted facts relative to the social scene, dramatizing the fallacies and illusions of their traditional culture, and as well, the substitutive satisfactions of a collectivistic culture. Here we have to use cultural elements inherent in the Christian religion, such as brotherhood, equality, sympathy, and the Kingdom of God. Insofar as this general process can be brought into the realms of the person's experience, it will have meaning in terms of direction.

Of course, we must realize that this process in some cases will bring forth demonstrations of a most irrational nature from those who still enjoy that illusory assurance of social stability—reactions of overt indifference, arrogance and even open hostility. But insofar as it meets the needs of many confused souls, its process is validated, it seems to me. Here, in the very beginning, I feel that we shall begin to see the evidences of the disintegration of our middle-class culture—the crystallization of hope for the potential proletarian as well as the crystallization of defense on the part of the

still-would-be wielders of power.

In the *second* place, we must have as an objective in our program of religious education, the orientation of persons to those social instruments and techniques which give opportunities for the expression of their hopes and aspirations. And it is here that religious education, as we find it expressing itself, sadly fails. Bound up in the purity and beauty of idealistic yearnings toward an absolute or ultimate good, the Church proceeds to choose only such instruments and techniques as appear to be reconciled with the ideal, disregarding completely the irrationalities of reality! To be explicit, the Church supposedly wants to see justice brought about in this society of ours, but it will not sanction the techniques of coercion which must inevitably be used to secure greater degrees of justice. Absorbed in contemplation of the ideal, the religious educator tries to make ethical distinctions in terms of academic issues, forgetting that those distinctions have their existence only when isolated from the give and take reality that creates them!

In other words, if religious education is to mean anything, it must have meaning in terms of this particular day, month and year! We are to orient persons to life here and now, in the light of reality, and while a person needs to see himself in retrospect and in the face of eternity, his primary concern is with his adjustment to the present. And it seems to me that only as one is happily adjusted to the present will life in retrospect or prospect have any meaning or real value.

A man may pray to God for food, but his concern is not so much with the nature of that prayer relationship as it is with the satisfaction of his hunger. To explain to that man that God cannot give him food, but that he as a person must actively endeavor to get that food, presents no satisfactory answer to his hunger. What that man's soul is pleading for is the technique whereby *he can get food!* And conversely, a man whose hun-

ger is satisfied may pray for personal salvation. To explain to him or to help him discover how such salvation may be achieved is not to give him salvation. And by nature, if such a man were to discover the arduous road to personal salvation, he might not so ardently desire it after all! In other words, man is a creature of irrationality; such veneer of rationality as mind may endow him with is in the end incapable of completely reconciling the irrationalities of his nature. There always remains enough of the creature to make the creator erratic.

In particular, would I mention in this reference to social technique and instruments, the current discussion in religious education circles in reference to coercion in social relationships. Student conferences, lecture series, magazine articles and orations deal with the ethical distinctions between coercion and good-will as social techniques, positing good-will as the essentially Christian technique. In terms of man's rationality, such a trend of thought is indeed valid; but in view of man's irrationality, such thought bespeaks of Utopianism. For such fine academic distinctions have their being only when isolated from the actual reality that creates them—analogous to the abstractions of physical science.

Coercion is not something—a technique to be used or to be avoided; it is an integral part of the organized state power! It will be used and is being used everyday throughout the working-class front, not by the workers but by the bourgeoisie and their state power. And so to quibble academically about the possible use of coercion by the workers in the interests of the working class when the insurrectionary period arrives is sheer hypocrisy! And yet, such academic quibblings are typical of religious education in general. Modern religious education tries to orient the individual to a world that does not exist—it attempts to adjust the individual to a world of unreality. And I believe that just because of that fact, the laboring masses of our nation have divorced

themselves from the Church and are periodically joined by the exodus of distracted and disgusted intellectuals.

And so, religious education must come to orient persons to those social techniques and instruments which give opportunities for the expression of their hopes and ambitions.

And in this connection, it seems necessary to me that we recognize the fact that religious education must more and more become "secularized," in that the organized expression of the social aspects of religion must take place in techniques foreign to the Church. The Church lacks a realistic program—it knows not how the City of God will be built. In his *Church Work With Young People*, Stock makes mention of the fact that while there are countless character-building agencies of a secular nature, they cannot take the place of the Church, which is essentially religious. If one is bound up in what are popularly known as "stereotypes," one can easily make that definite distinction between secular and religious agencies.

I think we have to admit that a good deal of our real religious education is carried on outside the Church in these so-called secular agencies. Countless movements for social reconstruction are today expressing the religious passion of people to a degree that puts the Church to shame! In the by and large, the last vestige of truly social value left in the Church is that element that we know as worship, and to my way of thinking, such worship is coming more and more to the point where the old wine sack is about to fall in pieces.

The present-day emphasis on remodeling our worship services is the desperate expression of the Church toward recovering its former place in the social sun, and in fact, such an emphasis is futile merely because it does not take into account, for the most part, the realities with which people are faced. To rationally attempt to mould a conventional worship service in terms of unity, balance,

psychological soundness and beauty, etc., is not to insure worship on the part of the church people. Until the Church comes to express a vital religion in terms of this day, any efforts of such nature are but gropings in the dark.

We must frankly admit that the realms of religious education are rapidly being invaded by "secular" agencies, simply because the people demand objective expression of their religious passion, and the Church refuses to become guilty of such an obvious compromise with the temporal world!

Of course, fundamentally, one of our major tasks in religious education must be to adjust persons to their immediate personal relationships in the home and community. This objective is so interwoven with our other objectives that it is only for clarity's sake that I speak of it separately. Vocational adjustment of the adolescent, solution of marital and family difficulties, are in general, dependent upon social adjustments that go far deeper than the immediate source of friction would seem to indicate. Privation, unemployment, segregation in slums, inadequate schooling and perverted standards of value are inextricably bound up in social and economic conditions that produce individual maladjustment.

In stressing these social objectives of religious education, I merely desire to emphasize the point that a healthy orientation to life must be based upon reality. The religion of Jesus has much more than that to offer, but it does include this much. To adjust a person to what is, is to make him conscious of what ought to be and what must not be! To see the inevitability of coercion versus coercion in the class struggle is necessary, but to see that coercion versus coercion will never produce love is also necessary. In the end, when one has been adjusted to society in a more or less stable fashion, the drive toward the ultimate good takes on vital meaning. It is this everlasting denouncing of the relative by a God-complexed Church that militates against the very ex-

pression of Jesus' religion! To do something and be critically self-analytical about it, is one thing; to persistently do nothing and condemn, is quite another thing.

In general, it seems to me, religious education has an important yet insignificant part to play in the social revolution. Like all capitalistic institutions, the Church must be reborn or else perish. And yet it is an institution of a peculiar sort, in that it does embody (though imperfectly) the thing we know as religion. Religion, by its very nature, is a sort of elusive thing—it always seems to survive the most terrific of social cataclysms. Insofar as the Church can and will experience a true renaissance, it can survive the social revolution in which we find ourselves; insofar as it fails or refuses to do so, religion will run the gamut of

change to seek a new embodiment. It may be that bits and scraps of the old body will be picked up from the mess of debris and incorporated in the New Temple; then again, one cannot be sure. As Bennett so aptly puts it—"If there is danger that the Church will compromise its ideals by taking sides in the com. , conflict, it cannot escape compromise by remaining neutral. . . . Neutrality which is dictated by cowardice is recognized as contemptible but it is in fact no more paralyzing than the neutrality which is dictated by a perfectionism which can see no difference between degrees of good and evil." Only, I am inclined to think neutrality to be the essential retreat of such an institution as the Church. It has become obsessed over much in the efficacy of high-sounding rationalities that spell doom in every echoing incantation.

SEVEN-DAY RELIGION

IRA A. MORTON*

HOW LIFE shall be lived is one of the things most worth thinking about. This will be true so long as there are different ways of living, each yielding its own peculiar quality and value. Life yielding the highest value may be said to be lived at its best. Whatever that way is, we are justified in searching until we find it, and in making all effort to foster it. That best way of life, when found, deserves a name of its own, though the name can never be of the essence of life itself. What the name shall be matters very little. Whether it be a new term or an old one should depend most upon the facility with which it is likely to find its way into practical language. The best way of life may vary from generation to generation; but the same name may apply to its varieties so long as it is understood

to attach to what is regarded as the *best*, the *highest*, the *most worthful life*. This will be enough about name until we shall have had more about life.

WAYS OF LIVING

There are three attitudes toward life that determine three ways of living. First, the *laissez faire* attitude accepts life as it comes from day to day, taking no pains to anticipate it nor to determine it, and reacting to it impulsively and without purpose. The extreme *laissez faire* attitude entertains no opinions about life; hence, it is not interested in any proposals to do anything whatever about it.

The second attitude follows from a *fatalistic* view of life. The fatalist may be either pessimistic or optimistic in his outlook. The pessimistic fatalist regards life as *given*, with no good purpose nor outcome inherent in or possible through

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it. Life, to him, is a curse upon those who, for some unknown reason, are obliged to live it. They can but suffer its pains, for they are without power either to change it or to end it. Some try to end it by committing suicide; while others refuse to do that, arguing that death probably is but the introduction to another, unseen phase of life no more desirable than this one.

The optimistic fatalist also regards life as *given*. But he differs from the pessimistic fatalist in the belief that life is essentially good, and for this reason takes no interest in changing it. What seems on the surface at any time to be negative to human welfare he regards as fundamentally contributory to, or at least as concealing for the time being, an inevitable good. "Things will come out all right if we but leave them alone," is his constant philosophy.

A third attitude is to center its processes as cooperating factor and participant in the control of it in harmony with an ideal or goal. This attitude believes there are possibilities in life for both good and evil, for both satisfaction and dissatisfaction. It also believes that the man who lives it has some power to determine it in either direction, hence the power to *make it satisfying*. Such belief is derived from experience tested in practice. To deny this experience would only make more difficult the quest for meaning.

While the first and second attitudes toward life are passive, the third is purposive and creatively active in the direction of foreseen ends. Few persons are at all times typical of either of these three attitudes. Rather, we may observe, the dominantly passive persons are the abnormal and unhealthy; while the dominantly purposive and creatively active ones are normal and healthy. Unquestionably, the latter claim the attention and favor of a rational society.

THE MEANING OF RELIGION

What term shall be used for this purposive, creative way of living? Shall it

be a new term? Not necessarily. An old term may be found to fit. If so, there may be an advantage in the familiarity it excites, provided we can escape its undesirable connotations.

It so happens that the attitude of quest for and devotion to the highest, the greatest, the best is the distinguishing characteristic of religious people; that is of religious life viewed historically.* Why not say, therefore, that *when purposive, creative thought and action are directed toward what is regarded as the best, the greatest, or the highest, in contradistinction from lesser values, then we have what may properly be called "religion"; and that a life dominantly purposive and creative in the interest of the supreme values is most truly a religious life?*

This conception of religion will have to contend with some others that are rather strongly entrenched but not at all invulnerable. Let us examine some of them.

Religion as non-rational mystical experience has a relatively large following. "My soul, wait thou upon God" is a very frequent note in the Book of Psalms. "Yet not I, but Christ who liveth in me" is a characteristic expression of New Testament Christians. "Let sense be dumb, let flesh retire" is a favorite expression in modern hymnody. Such expressions are favorites with many sincere souls who believe they have found in thought and action real enemies, and who, accordingly, seek refuge in feeling—in ecstasy. Doubtless there are values possible in such experiences. At the same time, they are also capable of thwarting other values possible through the very thought and action they spurn. They are all too likely to become the refuge of the timid and cowardly who will not bear the discipline of thought nor toil in the action it dictates. If timid, frightened, care-worn souls need refuge, none the less do sturdy, courageous, vigorous souls need hard work to do and great risks to dare. For some persons, the mystical experience

*Cf. Stratton, G. M., *Psychology of Religious Life*.

has the effect of ethical social stimulus; but for others the effect is opposite: an attitude of irresponsibility. This experience is easily over-rated on account of the sense of relief it may bring from life that should be heroically faced. In view of these facts, it can scarcely claim exclusive right to the name "religion."

Religion as non-secular life.—This may be taken to mean all life in the church, synagogue, temple, or other organization for the worship of gods or saints. One might imagine a culture in which all life is centralized in and dominated by the cult of the gods, and consisting of a definite set of habits to be learned and a definite set of doctrines to be accepted. In that case, neither "secular" nor "non-secular" would have any meaning. But the tendency in civilized society has been to loosen the connection between worship and religious rites of the temple on the one hand and the activities of state, family life, art, commerce, invention, and the sciences on the other. To these latter, custom applies the term "secular," and contrasts them to "religion," the former. Worship and rites have not proven strong enough to hold within their grasp the whole, nor even the major portion, of life; but they have retained for themselves the name "religion" in our language and thought. Nor can anyone say how far the loosening of their hold upon life may extend. That worship will continue, or not, may be impossible to predict. But that it is on the wane is startlingly true. Should worship die out, must the name "religion" die with it? If by "religion" we wish to refer to the most deeply significant aspect of life, it would seem wiser to transfer the term to that which is to supersede or survive worship—whatever that may be—as the now-most-significant.

Religion as non-scientific living.—The attempt to control conditions of life in the interest of certain desires or notions of happiness through scientific procedure, giving heed to certain natural laws, is usually regarded as foreign to religion. The view of religion here under consider-

ation assumes that religion begins where scientific control leaves off—where knowledge and skill fail. These having been exhausted, submission is the alternative; and submission may then sooner or later be transformed into hope. What the individual once sought by way of *control* he now no longer *strives* for, but still, nevertheless, regards as an end *hoped* for. What he once sought through effort he now passively *expects* with confidence.

Now it cannot be gainsaid that hope is a kind of satisfaction, even a real value. It may be the best that some persons can avail themselves of. Who, then, would be so cruel as to deny them this? But to assume that all persons facing the facts of death, ignorance, and suffering have but two alternative courses open to them, viz., suicide and hope, is to lose sight of other possibilities, including the human power to control the feelings and desires. Let us admit that death, ignorance to some degree, and suffering to some degree are *inevitable*. Even so, neither suicide nor hope are equal to other possible alternative avenues of satisfaction. And these possible avenues are more numerous than appear at first sight. For example, suppose one be called upon to minister to a dying man. Besides the possibility of making him hope for recovery or for life after death, one can minister to him just as truly by moistening his parched lips, talking over old times, or counseling on the final insights that shall complete his latest invention or his latest moral theory or other life project. Perhaps he needs help to *forget* the problem of immortality rather than to be supported in his *hope* of it. At any rate, so long as he has any energy of mind or body left it is as reasonable to expect satisfaction from the exercise of these energies concerning this-worldly matters as from the abandonment of oneself to passive hope. And this is doubly true of the man whose probability of death is remote. What he needs from his church is stimulation and guidance in living this life well, as long as it lasts,

to the limit of his energies, rather than the consolations of hope.

Likewise, in the face of ignorance one needs stimulation and guidance in experimentation *with the knowledge he has* rather than hope that some omnipotent being will counteract his ignorance. And the sufferer needs stimulation and guidance for realization of satisfactions in one or more other possible areas than that of his suffering rather than soothing with hope of some miraculous cure of an incurable disease.

Indeed, a religion limited to hope seems scarcely worth having set apart for it one day in seven and the vast church system, materials, and man-power now involved in it. Let hope remain a value *within religion*, if you please, for those who can do no better. But in view of the vastly numerous other great values, it seems too limited to be allowed to monopolize the name "religion."

Schleiermacher's "feeling of dependence" is another of those partial aspects of experience for which the term "religion" has been claimed. Like hope, it is not only too limited, but also too submissive and passive for the full function of religion.

Religion as experience of the supra-natural.—It is the contention of many persons that what does not admit of explanation by known natural laws is to be attributed to the supra-natural, which they identify with God. All such experience they class as religious, and it is the aggregate of this type of experience that they refer to as their religion. The ancients, while they made little or no distinction between religion and other aspects of life, regarded the unusual as having special significance. Their tendency to regard the unusual and mysterious as unmistakable manifestation of God at work reaches down into our time. "God works in a mysterious way" is taken by many to mean that God works *only* in mystery and that his ways are "past finding out."

This supra-natural view of religion makes less appeal to the thoughtful per-

son the more he acquaints himself with the nature of experience. Much of it once regarded as coming from outside the realm of the natural has now come to be known as quite natural; and the belief is easily formed that *all* experience may sooner or later come to be understood in terms of natural law. This sort of belief underlies the tendency in present-day theology to conceive God in terms of some aspect or characteristic of the world of nature rather than putting him outside and beyond it as of yore. It turns out, then, that religion as experience of the supra-natural has no status in a scientific world—a world in which experience is examined with precision.

In this brief treatment of five well-known conceptions of religion, I have tried to show that each and every one is partial; that while these aspects of life legitimately belong *within the field of religion*, none of them can establish exclusive claim to the name "religion". In my opinion, that name belongs only to that experience and behavior which constitute the on-going pursuit and appreciation of the best, the highest conceivable values. It should not be too great an educational task so to rechristen the term "religion" as to make it stand for an attitude to be preferred, a principle of action that ever looks for the best and moves always toward its realization. True, it is part of the religious man's business, through judgment exercised in the light of experience, to find out what that best is. And it is his obligation to follow that judgment in action so long as it stands. The important point here is that *the best is to be the determining goal of action*; that *the religious man is to be active in the interest of what is judged best as a goal*; that *this favorable attitude toward and action for the realization of this best is just what is meant by religion*; that *anyone thus favorable toward and faithfully active for the achievement of a goal judged to be the best, the highest, the greatest, is properly called a religious man*; and that *the laissez faire and fatal-*

istic persons constitute the non-religious group.

The chief aim in discussing the meaning of religion in this paper has not been to provide ourselves with a name, but to isolate a significant way of living and to give it right of way in thought and action. Call it what we may, purposive, creative living in the interest of the *known best* must be made dominant. If the term "religion" stands for our supreme interest, let it stand for favor toward and pursuit of the best, together with the attendant feelings. The proposal to take this profoundly significant way of life as the meaning of religion seems to be sound. When its applications are seen and appreciated, the wisdom of this view of religion should be still more apparent.

THE SCOPE OF RELIGION

With such a conception, we may heartily and confidently propose religion as a seven-day consideration and practice. For seven-day religion will now mean something very different from the mere extension of Sunday activities into week-days. The latter notion has never made a very great appeal, and consequently has never had a great following outside the cloister. Yet, the very suggestion of seven-day religion smacks of Sunday life to the everyday man. Hence the necessity of special effort to commend religion to him for everyday consideration and practice.

This special effort to make the everyday man religious on week-days as well as Sunday may well begin by acknowledging a distinction between specialized religious activities and religious living proper. The specialized religious activities most universally recognized and practiced are; (a) worship and ceremonials, including prayer, music, symbol, ritual, aesthetic appeal, and meditation, all intended to heighten for the individual the sense of the reality of God and right relationship with him; (b) study and exposition of sacred literature for the purpose of assimilating the religious experi-

ence of the past for the sake of the inspiration and wisdom it affords; (c) preaching, and education in religion, the purpose of which is to cultivate in the individual fruitful religious knowledge, wholesome religious attitudes, and right conduct; and (d) service to the church or temple as an institution in order to make it the most effective possible for insuring the practice of living all of life religiously.

What we need to do for the everyday man is to make it evident to him that these Sunday activities are *special*; that is, *within* the field of religious living, but not *comprehensive* of it; also, that they are *instrumental* in their aid to him for living religiously the *other six days* of the week as well. We want him to understand that seven-day religion is nothing more nor less than living all of life religiously; that is, purposively and creatively in the interest of the highest and best.

Another thing we must do for the everyday man besides getting him to make all the days of the week religious days: make him conscious of the place of religion in all areas of experience and behavior in which one does his living. One of these areas was recognized in the reference above to specialized religious activities. Life has been further analysed into the following areas of experience, activities, and relationships: * Economic activities, educational activities, sex relations and family life, civic relations, recreational activities, general life in the group, aesthetic experiences, friendships, health activities, and vocational activities. If then, religion is to be co-extensive with human life, one's experience, activities, and relationships in all and each of these areas must be surcharged with religious attitude, motive, and ideal. They must be lifted from the plane of the *laissez faire* and of the fatalistic into that of the purposeful and creative. As I understand

*I am indebted for this analysis to the International Council of Religious Education.

the teaching and action of Jesus, this was the chief intention running through it. This was also the intention running through the messages of the prophets of Israel from the time of Amos. The modern everyday man should be challenged anew to this ideal of living and be expected to realize it. All too long has he thought and acted on the false assumption that one's obligation to the Supreme lies wholly within that area which we have designated as *specialized* religious activities.

This high purposive and creative way of living and dealing with *all* the concerns of life is truly worthy of the precious name "religion". Re-baptized in these, the name may well become attractive to many who have grown indifferent to it and for some for whom it is now even repulsive on account of its hitherto non-vital or superstitious connotations. Religion as thus conceived makes its appeal to every normal mind. Since religious living can no longer be identified with being a church member, it is no longer possible to offer as an alibi from religious living the fact that one is *not* a church member. Religious living is an obligation upon every man, not on account of his institutional connections nor of any peculiar belief, but because it is grounded in the universal sense of favor for the highest and best. Therefore, churches and synagogues fall into the class of instrumentalities. They will be joined and supported according to the individual's judgment of the facilities they offer for making life, in all of its aspects and processes, more worthfully religious. Church membership, in order to justify itself, in all instances must be an aid to religious living in all of life's relationships rather than stand as the total meaning of religion, or even as its sole representative manifestation.

Under this conception of religion we should be able to unite the sects in admitting it to the public school aim and

curriculum. The question as to whether life shall be lived purposively and creatively in quest of the highest and best satisfactions is not a bone of contention among the sects. Their differences lie along the line of *specialized* religious activities. And the American doctrine of separation of church and state cannot be so construed as to exclude from the state's legitimate purpose and practice religion as herein defined. Rather, the church, whose function it is to clarify and foster this purposive, creative way of living, may well direct its influence to the end of making the state conscious of this way of life and keeping on the state the sense of responsibility for making its policies and activities consistent with and contributory to that end.

Jealousy toward the public schools on the part of religious sects thus has all force taken out of it wherever the school shall proceed upon sound educational principles toward getting this religious attitude accepted and functioning in all of life. This the school can attempt and achieve in some valuable degree without the employment of those specialized religious activities peculiar to the religious sects. Prohibition of these in the public schools no longer need keep the school out of the religious field.

Religion thus conceived is unhampered in its progress by any sense of artificiality and superstition. It is at home in family, court, market, factory, polite society, legislature, play-ground, and school just as truly as in church or synagogue. Yet it is not identical with them, but distinguishable from them in that it is the *dominant spirit and practice according to which these social processes are to be carried on*. The church and synagogue, then, become the institutions responsible for keeping all the seven days of the week and all social processes charged with that spirit and practice. This is a tremendous task to which, let us believe, they will surely address themselves with greater devotion and effectiveness even in our time.

MASS HYSTERIA IN A SANE WORLD ORDER*

PAUL L. HUTCHINSON**

ALL OF US, I suspect, have felt at times the Frankenstein aspect of modern life. Mrs. Shelley's tale of the hapless scholar pursued by the creature he had himself created is a parable which seems to express the deepest tragedy of our age. We are all Frankensteins, living in terror of creations which we were assured, at the hour of their creation, would bring us mastery over our world. Instead of mastery, they are bringing misery. And man finds himself in peril of destruction at the hands of his own machines.

When we talk in this fashion—and all of us are doing it nowadays—we generally have in mind only the unhappy effects which may be traced to our mechanical contrivances. We invent labor-saving machinery, and have a national problem in technological unemployment as a result. We perfect airplanes, and find ourselves driven to burrow in bomb-cellars like so many moles. We put swift transportation at the disposal of the general population, and last month killed on our highways approximately ten times as many as were killed in battle or died of wounds during the entire war year of 1898. The story is so familiar that I need extend it no further.

But I wish to remind you that our age knows machines which are not of a mechanical order. They are not fashioned of steel or any other physical substance. They are techniques, rather than tools. And of them all, there is none which more ominously displays this same Frankenstein quality than the modern practice of propaganda. For here is a machine—or an art, if you will—which man has contrived as a means of gaining certain important and legitimate ends, but which now, having displayed its astonishing

power, yet having all too often fallen into unscrupulous hands, threatens to turn upon us and destroy us.

I am asked to discuss with you the fact of mass hysteria in its relation to world peace, or, as the program has it, in its relation to a sane world order. Now mass hysteria, as you well know, is no new phenomenon. The Hebrew legends traced it back as far as the tower of Babel, and someone could write a fascinating history of the Dark Ages in terms of the tides of fear and passion which swept back and forth at intervals during that period across Europe. Neither is propaganda a new thing. If mass hysteria goes back to the tower of Babel, then I suppose we shall have to say that propaganda goes back to the serpent in the garden. Indeed, if we had time it would be fun to stop and analyze the selling talk which the serpent used to break down Eve's sales resistance as an illustration of the standard techniques of the propagandist. But the mass hysteria deliberately created and whipped up by propaganda—this is certainly new in its scope, its intensity and its dangers, if not in all its expressions.

It is true today, as it never has been before, that entire populations can be whipped into a frenzy by the cold-blooded decisions of a few men who have no scruples in attaining their ends, so that people who are normally kind, warm-hearted and friendly suddenly turn into psychopathic menaces to the peace of the world neighborhood. Reinhold Niebuhr, noting this phenomenon, wrote his memorable book on *Moral Man and Immoral Society*. It is the technique of propaganda used to produce mass hysteria which turns this "moral man" into the monster who does the devilish deeds which mark "immoral society." Read again Hitler's autobiography, *Mein Kampf*, and while you shudder and turn

* Address on the twenty-fifth anniversary of the Illinois Society for Mental Hygiene.

** Managing Editor of the *Christian Century*.

away nauseated from that stark revelation of the methods used to make the masses amenable to the will of such a leader, realize at the same time that you hold in your hands the most important book of the 20th century. For it is the book which reveals perfectly, in its delineation of methods for the manipulation of the mass mind, why we are all flying together along the road to hell.

If you have thought at all about the power of modern propaganda you must have realized that its *most terrifying aspect is the ease with which a campaign to produce mass hysteria can be set in motion, and the difficulty involved in stopping it.* We have all been struck by the irrelevancy of most advertising appeals; the gentlemen who get paid good money to run up the sales of cigarettes, for example, frequently seem to proceed on the theory that the more irrelevant the pictures and the slogans, the more spectacular will be the gains in sales. We now have a whole new field of advertising propaganda based openly on the principle of irrelevancy—I refer, of course, to the radio. What earthly connection there can be between my readiness to listen to Mr. Jack Benny and my eagerness to eat Jello I cannot for the life of me figure out. But the advertising agents have in some fashion discovered—and they have sales records to prove it—that the more complete the irrelevance, the greater the effect on the mass mind. That in itself is a disquieting discovery, not without its relation to the subject we are discussing here, but we must leave it on one side and get back to the main path.

The main point is that, with modern methods of propaganda, it is comparatively simple to whip up a rousing case of mass hysteria, and it is frequently and dismally difficult to stop such a thing once it has got going. You need only a few seeds of suspicion, fear, envy or some other festering substance in the public mind, and by skilful manipulation of the methods which three decades of the study of mob psychology have re-

vealed you can have a national brainstorm in next to no time at all. For illustration, I am no master of this art, but if I wanted to I am sure that I could produce a national wave of anti-Semitic hysteria, not less intense than that in Nazi Germany, in this country inside of six months. Why, if you can take the groundwork already laid by the Ku Klux Klan, and add the kind of anti-Jewish talk that is always going the rounds, and then mix up a hodge-podge of sensational muck about the Jews who have all the money, and the Jews who run the licentious stage and the Jews who produce the depraved movies, and the Jews who make up all the gangs and all the crooked political machines, and so on and so forth—being careful, of course, to see that nothing is said about the Jews who have contributed to the national good—and run that stuff through a printing press or blare it out over the air and you can have a rip-roaring, howling anti-Semitic tornado sweeping across this country in no time at all.

Now that is what we are up against when we consider the hope for a sane world order. Of course, war furnishes our most tragic illustrations of the ease with which modern governments, with the machinery of propaganda all in their hands, can use that machinery to produce mass hysteria whenever their purposes require it. You take the individual people who make up the world's population and ask them, one by one, whether they want to go to war and you will get a nearly unanimous declaration in favor of peace. Yet when the time comes that their governments are ready to go to war, you will find those same people with bloodshot eyes and waving arms, screaming their national anthems at the top of their lungs and marching off to the troop-trains or the troop-ships. What is the reason? They have become, obviously, victims of mass hysteria, deliberately produced by their own governments.

As an illustration, look at what is going on in Italy today. All the important correspondents agree that the Italian peo-

ple had no enthusiasm, when this trouble began, for the idea of a war in Ethiopia. The Fascist government knew that also. But when England stepped into the picture, and it became possible to interpret the situation as one in which the old, fat, rotten-rich British Empire was arbitrarily refusing to allow young, ambitious, poverty-starved Italy to gain the same sort of riches with which Britain long ago became surfeited—ah, then, the complexion of affairs changed overnight. The Italian government, using the controlled press and radio, deliberately set out to work up an orgy of hate against England. With what result? Well, Westbrook Pegler, cabling from Rome yesterday, put it this way: "The enemy they hate is not the enemy they are fighting. They hate England. They hate England almost as intensely as England hated Germany in 1916. . . . Public Enemy No. 1 is England. They do without food, heat, light and luxuries because they hate England." And, having worked up such a good healthy hate against England—Mr. Pegler might have added, though he did not—the once detested war has grown quite popular.

Just a year ago I was in Vienna when it looked as though we might have a war at any moment between Hungary and Yugoslavia. You remember how tense things got, with each country expelling nationals from the other, and the atrocity stories and pictures beginning to multiply in the papers. I would go down in the morning to the coffeehouse and there my journalistic friends would translate the Hungarian and Yugoslavian daily papers for me. They were about as belligerent as papers could be without actually bursting into flame. And I remember how one of my friends, the Central European correspondent of the *Christian Science Monitor*, who had lived for years in the Balkans, went over the entire front page of one of the Belgrade newspapers one morning. It was nothing but atrocity stories; stories of Hungarian atrocities, you understand, many of them of the

vilest and most sadistic sort. Even I felt pretty well stirred up about it when he finished, but he laughed at my innocence. "Why," he said, "those are the stock stories; some of them go back as much as six or eight hundred years." Well, the Yugoslav general staff fortunately thought better of that particular war and called off the press a day or two later. But that was certainly an enlightening illustration of the way in which the trick is done.

We needn't think that it is only in Europe that such things happen. I suppose that, all things considered, there never has been a more deliberate cultivation of mass hysteria than took place in this country in 1898, when we actually went to war with Spain after that country had agreed to accept any conditions we imposed on her! Why? Well, principally because Mr. Hearst and Mr. Pulitzer were having a circulation war between their New York newspapers. Read the whole shameful story in Mr. Walter Millis's book, *The Martial Spirit*, remembering all the time that Mr. Millis is no wild-eyed communist agitator but the chief editorial writer of the exceedingly conservative and Republican *New York Herald-Tribune*. Then when you have read that book, read Mr. Millis's other book, *The Road to War*, and see again how mob hysteria was deliberately whipped up so that a nation which, on August 4, 1914, had no other desire than to line up with its President in his "neutrality in word and deed," by the spring of 1917 was ready to hound as so many Benedict Arnolds the little band of those in Congress who opposed a declaration of war. And after we were once in . . . well, I suspect that we would all rather forget the days when every high school teacher of German was a spy, when every delicatessen store was an outpost of the German general staff, and when any orchestra leader who played a Beethoven symphony was in danger of being tarred and feathered.

I say that there is no other fact in the

modern world more disquieting than this growth of the power of governments to produce this sort of mass hysteria. Governments have always been able to do this to a limited degree. History shows some intensely interesting examples of the ways in which governments have maneuvered to produce a situation which could be relied upon to rouse mob feelings. Take, for instance, the infinite backing and filling that went on in Charleston harbor from the time of the secession of South Carolina in November of 1860 until Fort Sumter was fired on in April of 1861. Both sides were maneuvering for a psychological, rather than a political, advantage. Finally, some Southern leader declared that the thing needed to bring hesitating Southern States—particularly Virginia—into the Confederacy was to “sprinkle blood in their faces,” and the attack was launched. Immediately Lincoln had what he needed—the flag had been fired on—and the call for volunteers could be sent out without any doubt as to the response from the North. But notice that before then states had seceded, arsenals had been seized, forts had been captured and occupied, entire commands of United States troops had been surrendered without bringing the North to the pitch of war. It took the firing on the flag at Sumter to do it. But that act did the trick.

This, I say, is enough to remind us that governments have always felt it necessary to maneuver for the production of situations capable of rousing mass emotion. But never have governments had the weapons available for their propaganda campaigns which are today at their disposal. Propaganda was, we thought, pretty effective during the World War. Do we realize that it has been made at least 100 per cent more powerful since then, with the coming of the radio? No agency compares with the radio in molding men's minds and fixing their purposes. When you realize that, since the close of the war, the radio and the talkies have become universal, and that in the

same period practically all press news agencies—except in this country—have passed into government hands, you will see why propaganda for the production of mass hysteria will, when the nations resort to it for the next world war, make the propaganda of 1914 look like child's play.

It is the three countries which have most thoroughly grasped these new techniques of mass propaganda which are generally regarded as the principal threat to Europe's peace today. I think that even an unsympathetic foreigner cannot move about in Germany, Italy and Russia today without feeling his pulses quicken at the methods used to drum up loyalty and weld the entire nation into an irresistible fighting machine. In Germany in particular, I am ready to testify, the thing that is happening is enough to give you nightmare when you think about it in the quietness of your own room. But when you are out there in it—when you see, for example, a hundred thousand brown shirted boys, none of them more than 16 years of age, go sweeping by in massed columns, their bugles blowing, their drums rolling, their arms held out in salute, their voices shouting a common “Heil Hitler!”—then I confess it is hard to keep your feet from beating time. If you were a German, you would find it hard to keep them from falling into line.

Nor is it only what we disparagingly speak of as the “regimented” people who thus prove amenable to the practices of propaganda. There is a general belief that the people of England are the most phlegmatic, the most stolid, as well as the most independent people in the world. They will tell you that they are, and most of us have come to take them at their own accounting. But I find myself wondering sometimes whether there is any country in which this art of producing a mass hysteria is better understood or more successfully practiced. Of the seven general elections held in Britain since the war I find that at least three have been largely influenced by an appeal to passion

and mob psychology of the crassest sort. I refer, of course, to the "khaki election" of 1918, the "Zinoviev letter" election of 1924, and the destruction of the labor government followed by the election of 1931, when it was alleged that labor was about to betray British integrity by taking the country off the gold standard. And now today, I think it is equally possible to see how the forces of the British government are already beginning to prepare the popular mind so that if it becomes necessary for the members of this pacific nation to lay down their lives in the Mediterranean, to protect the Imperial lines to India, they may be sure that, just as in 1914, they are doing it to defend the rights of little nations and of the sanctity of treaties, and in a war to end war.

Everything that I have been saying is by way of describing a condition that we all know exists, even though we may not have looked at it very closely or thought much about it. But description is not enough; the vital question is, How are we going to deal with it? And to that vital question I can only answer, I don't know. There are certain general suggestions which can be made, but I honestly do not know whether there are any means capable of defeating the ends of a modern nation, or a dominant group within a nation, which is using press, radio, screen, platforms and all the other available methods for whipping the masses into mania. When I see the ease and deadly efficiency with which these weapons can be employed today, I doubt whether we have any sure way of offsetting them.

Oh, of course it can be said, that if propaganda in various forms is used to produce mass hysteria, then we must employ counter-propaganda to enable people to keep their heads or return to their senses. Some things are being attempted along that line, as witness the advertisements and radio programs fostered by World Peaceways, or several of the films which have sought to show the actualities or the idiocies of war. All such efforts

are to the good, and they should be encouraged and multiplied. Yet they are not solving this problem. Let the governments decide that they really need mass support in their foreign policies, up to the point of going to war, and we will soon discover again how close mass hysteria is around the corner.

Two things, it seems to me, we should all bear in mind if we intend to struggle against this threat to a sane world order. In the first place, we should remember what Professor Lasswell, of the University of Chicago, has taught us as to the power of symbols in affecting the minds of masses. Was it not Prof. Lasswell who suggested that an international postage stamp would do more to promote actual world peace than all the peace speeches ever made?

In the second place, we should bear in mind that other fact long ago discovered by the politicians, namely, that people in the mass rarely act *in favor of* anything; they act *against* the things they think they do not like. Elections, in ninety cases out of a hundred, decide whether the public is against somebody or some policy, rather than whether it is for somebody or some policy. If we hope to offset the forces which produce mass hysteria in behalf of world insanity we must proceed in some fashion to give the public a set of antipathetic symbols which they can malign and maul and demonstrate against to their heart's content.

That is exactly what they are doing these days in Russia. Without entering into any debate as to the merits of communism, it must be apparent to any visitor that the communists in Russia have learned all the basic lessons on this art of influencing the mass mind. As a result, the Russian press and the Russian streets are plastered with symbols, and most of these symbols are what might be called "anti" symbols. They are symbols of things to hate, to despise, to curse, to loathe, and to fight.

That is the chief value in this country of a symbol like the Merchants of Death.

There again, the case is over-simplified, overdrawn, exaggerated in many respects. But it is immensely effective, because it is possible for the man in the street to grasp the idea in the symbol instantly and to work up a good lusty repugnance, an active hatred, without half trying. It is to the discovery, and to the conscious, constant manipulation of such antipathetic symbols that we must look, I am persuaded, if we are to keep alive any

hope that, in the hour of crisis, vast hysterias will not take possession of us all, and we will rush together, like doomed Gadarene swine, down a steep place into the sea. For it is, alas, even more true today than it was in Matthew Arnold's day, that

We are here as on a darkling plain,
Swept with confused alarms of struggle
and flight,
Where ignorant armies clash by night.

COMMERCIAL MORALITY AND THE Y. M. C. A.*

JAMES F. OATES, JR.**

SINCE the Young Men's Christian Association is one of the outstanding institutions devoted to the service of the community, through the maintenance of Christian ideals, it is not strange that as I face the difficult task which your President has assigned to me, I should yearn for that quality of Christian virtue for which Mark Twain expressed respect when he said "I have often admired the calm confidence of the Christian—with four aces."

The confidence of this fortunate individual in Mark Twain's comment was a courage fortified by knowledge of the outcome. Such courage, as a matter of fact, is not entitled to admiration but rather deserves green eyed envy. The real courage and virility upon which our nation has been built is the courage which does not know the outcome. It is the courage and self-respect which led our forefathers forward, triumphant in their faith in Divine guidance, and unconcerned over material consequences. These forbears of ours were primarily concerned that they develop and maintain for themselves and their children,

strong characters and reputations for integrity and personal responsibility. This is a priceless feature of our Christian heritage.

It is important, indeed vital, therefore that the Association take inventory of the inheritance of our people and examine the current temptations insidiously attacking our national character—and in particular our commercial morality. It is equally important that the Association devise means to counteract these new forces.

One inspiring asset is the incredible degree of *real* courage and fortitude with which great masses of our neighbors have, during the depression, faced naked fear with bravery, faith and cheerfulness. Equally significant has been the unselfish acceptance of responsibility by those with material resources to share with those less fortunately situated.

Far flung unemployment, loss of earning power, the collapse of values in savings and investments unquestionably created a necessity for remedial action and for measures of relief for debtors.

It may be accepted as a truism that all effort to aid and help the needy, to relieve the oppressed and hopeless, to supply a chance to those deprived of op-

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portunity, unfortunately, but none the less necessarily, carries with it an opportunity for abuse. Hazards to the integrity of individual character and to the commercial morality of the community are inherent in any general relief program. In addition to the familiar forces and temptations which have always sought to undermine young men through an appeal to their appetites, there now exists a new menace. The Young Men's Christian Association, an institution dedicated to the creation and maintenance of character among young men, should carefully examine these dangers of our life today.

This is not the time or the place for a partisan political harangue. It is perhaps unnecessary to say that these remarks have no political implication of a partisan nature whatsoever and that it is not the intention to advocate or suggest the repeal of legislation already enacted, or decry or condemn many laudable efforts which have been and are being made to relieve the lot of the unfortunate and to supply to youth an opportunity for the future which otherwise would not exist.

Two main types of relief programs which present a hazard to character will amply serve as illustrations for our purposes. Legislation for the relief of debtors is one and plans for general social and economic security is the other. It is obvious that the Y M C A has no quarrel with the motives, ideals and purposes of such measures. To the friends who are here and who are not familiar with the record and ideals of the Y M C A, it is sufficient to suggest that for over three-quarters of a century thousands of the citizens of this City have through the instrumentality of this Institution given of their resources and efforts in order that young men may be encouraged and befriended and those without opportunities given spiritual faith and hope. We therefore welcome adequate provision for the hungry, homeless and destitute. We are however aware of the

possibilities and must avoid a misinterpretation by the thousands of young men who are influenced by the Association of the true objective of the laws adopted to procure relief. This Institution must meet the challenge to character inherent in these measures in order that it may continue to fulfill its purpose and destiny.

What are these measures for the relief of debtors? How have they been evidenced? I should like to suggest a few examples. Agriculture was in desperate straits. The farmer was unable to meet his obligations, often including a mortgage on his property, because the price procurable by him for the products of the soil was not commensurate with the cost to him for the implements, tools and wherewithal to raise and market such produce. Congress enacted the first Frazier-Lemke Bill, which was declared unconstitutional by the Supreme Court of the United States. This statute gave and the present substitute therefore, to a lesser degree, gives to the debtor farmer an extreme measure of relief from the contract that he made when he borrowed the money, promised to repay it on a due date and secured such promise by a mortgage deed conveying his property. It is not necessary for our purposes to discuss the details of this Act. The menace to commercial integrity in laws of this character is readily apparent. Indeed Franklin Delano Roosevelt, the President of the United States, when by his signature he approved the first Frazier-Lemke Act as the law of the land, said that he "had sufficient faith in the honesty of the overwhelming majority of farmers to believe that they will not evade the payment of just debts."

Comparable measures have been enacted to facilitate the scaling down of obligations and the reorganization of the financial affairs of individuals, railroads and corporations generally. These measures have been passed as amendments to the Bankruptcy Law and are familiar to you as Sections 74, 77 and 77B. This

legislation in many respects, indeed in most respects, has been highly salutary and constructive, but the opportunity for abuse is presented. Thousands of people, whether they be individual obligors finding it difficult to meet their obligations, or whether they be in control of the destinies of large corporations are resorting to these measures not for the purpose of legitimately protecting their creditors, as well as themselves, but as a means of escaping debts, rather than to sacrifice and labor in order to fulfill them.

A tendency which is permeating commercial life can be described as a growing feeling that it is no longer a matter of pride and honor to fulfill punctiliously your obligations, and that it is not shrewd or smart or businesslike to pay your debts. This tendency must be checked and eradicated if the American man is to have credit and honor among his fellows and among the nations of the earth. The acceptance of expediency in place of principle, the preferment of immunities to duties and responsibilities can not be the moral code of the land. It is no mere coincidence that the financial statement of the Chicago Association which lies before you tonight reveals that the Y M C A stands for the fulfillment of obligations. Its debts have been and are being paid as they mature.

Another example. The Courts have followed a natural tendency to exercise judicial leniency and sympathy for tenants who, through no fault of their own, face dispossession and loss of their shelter for failure to pay the rent. Leniency in Rent Courts is Christian in every respect and I would be the last to deny the fairness and wisdom of exercising it in proper cases. But how many unscrupulous tenants have spent their money for other purposes and now laugh at the landlord and say "We won't pay and what can you do about it?"

Daniel Webster throughout the greater part of his life was greatly harassed

and burdened by debts. On one occasion, after borrowing a substantial sum at a bank and signing his promissory note, he paid a large number of miscellaneous creditors and with great satisfaction and relief said, "Thank God those debts are paid." This fallacious sense of satisfaction by the immortal Webster points to the next step in our inquiry and that is to the thrill and satisfaction which always accompanies a punctilious performance of an obligation. This thrill is unequaled in commercial life to a man of integrity. The young men of this country should not be deprived of this sense of satisfaction, this reward of achievement, by allowing to become fashionable and conventional the theory that debts are to be evaded and not paid.

The consideration of such personal satisfaction leads to the second great hazard to American character which is current today. That is the hazard which results from the social security measures and plans intended to prevent want from again stalking the land. The general objective is both necessary and sound. We must, however, examine certain of the effects. We have all read of the threat to morale of English manhood occasioned by the long duration of the dole. We have heard countless stories of the impoverishment of self-respect through direct relief. The supporters of the Townsend Plan publicly boast and threaten that the eighteen million people in this country over 65 years of age can and will elect their choice as President. This assumes that everyone entitled under the Plan to \$200 a month will support the organization because of his selfish interest and irrespective of the merits of the scheme. We cannot permit the continuation of public charity in its most fundamental and broadest sense to develop among the people a prevailing belief that the State of Illinois, the County of Cook or the United States of America *owes* the individual a living.

William Lyon Phelps has written that Saint Paul, when he stated that charity

was greater than faith and hope, meant by charity "the capacity to enter without prejudice into another's state of mind." What is the state of mind of the young men of today? They want a fair chance—an opportunity—it is true, but they are not much different from the men and women who followed Jesus of Nazareth and who responded not to the promise of security but to the promise of spiritual adventure. Jesus told his apostles that he sent them forth as sheep among wolves. He told the crowds that surrounded him "if any man will come after me let him deny himself and take up his cross daily and follow me." The Beatitudes afford little hope of material prosperity, promising rather rewards in heaven. When compared with the promises and undertakings frequently made to political constituencies by candidates for office, of all parties, it is significant that Jesus, who promised a cross, has received the greatest following that any man who ever walked this earth has ever, or will ever, receive. Why is this? It is because man responds not to security, but rather to principle, to spiritual adventure and to ideals. The youth of today does not want to be soft. The youth of today has the priceless heritage of the character and virtue of our forefathers. His ambition and self-respect must not be impoverished or destroyed by the conviction that the individual does not have duties and responsibilities to care for himself, to earn his own success, because in the event of failure he will receive comparable rewards. Ambition, the personal initiative of the individual man and pride in his character and in himself must be fostered and developed by institutions dedicated to character building.

Many people are disturbed by the softness of our life. When compared to that of even our immediate ancestors it is indeed in many respects subject to derision, and even contempt. There is no longer any need for a man to win his way in life through force or physical su-

premacy. For this we are all thankful. But there has been taken away from man an experience which he was born with physical equipment to meet. In place of it man seeks excitement through over-work, or by recreation involving physical thrills and risks, such as automobile speeding, skiing and bobsledding—and frequently through dissipation. Such reactions to the removal of direct physical combat from life can be avoided and the want supplied only by a maintenance of the ambition and initiative of the individual man to win his own way in a life based on Christian ideals and commercial honor.

The whole question is obviously one of education. Ramsay Macdonald has defined an educated man to be one who is content in solitude and serene in adversity. With the last half of this definition we cannot entirely agree. It is submitted that an educated man is not merely serene in adversity—he is challenged by it. The educational processes of institutions such as the Y M C A can and must meet this subversion of the character of the American man.

We hear a great deal of talk today about rights; property rights, contract rights, the right of free speech, the right of liberty and human rights—but very, very little about duties. It is interesting and indeed significant to note that in defining education, Theodore Roosevelt said: "Education means the promotion not only of industry, but of that good citizenship which rests upon individual rights and upon the recognition by each individual that he has duties as well as rights * * * in other words, of that good citizenship which rests upon moral integrity and intellectual freedom."

An opportunity exists which the Y M C A will accept and throw its great weight and influence through the process of such education to build and maintain the American character, resting firmly upon a recognition by each individual that he has *duties* as well as *rights*.

VISUAL AIDS FOR RELIGIOUS EDUCATION

DOROTHY FRITSCH BORTZ*

THE USE of visual materials as aids to learning has been defined as "the enrichment of education through the seeing experience." Word pictures may be ever so skillfully painted, yet few minds can convert words into mental pictures as rapidly as the concrete object or its picture is able to suggest them. The opportunity "to see for one's self" will make any lesson more vivid, picturesque and exact.

Psychologists tell us that people receive 83% of their impressions through the eye and only 17% through all the other senses combined. Hence we learn and remember best through seeing experiences.

The economy and efficiency attending the use of the eyes are important factors in modern education—especially in the field of the church school where lack of time requires particularly economical and efficient methods for learning. In the light of this fact, church schools are experimenting with the use of visual material in presenting Bible and other religious truths to youth. These materials must be used with a definite purpose in mind. Merely projecting pictures for entertainment may be of value, but *mere* entertainment is not the purpose of a church school. There is a great difference between developing interest on the part of the pupil and providing entertainment.

The teacher herself needs to become thoroughly familiar with the pictures before screening them for the pupils. She should develop in the child the art of selective seeing by noting beforehand, and calling his attention to, the important things to be looked for upon the screen. In all cases, it is better to use a few well selected pictures than a large number of miscellaneous subjects. If the church

school teacher will really use visual materials as an aid to, and not as a substitute for, her instruction, certain specific benefits will result:

1. It will vitalize instruction and enrich the personal experiences of the pupil.
2. It will offer the pupil clearness and perception of objects and events, biblical and otherwise, which are beyond his immediate experience.
3. It will stimulate more extensive and more satisfying use of good books and proper literature.
4. It will help pupils to concentrate and coordinate all their mental powers on the subject at hand.

5. It will start pupils out in their religious thinking with a greater wealth of concrete experience than can be gained by any other teaching means.

The lantern slide and the moving film have become common possessions among churches. They have passed from the class of luxuries into that of necessities. Through the efforts of state departments of education, state universities, and other organizations, large libraries of visual aids have been made available to churches, schools, and other organizations. Some of these visual libraries contain excellent collections of religious materials valuable for use in the Sunday school, week day parish school, daily vacation Bible school or Bible study classes. While the theological assumption behind these slides and reels is generally conservative, liberal teachers may, by exercising discretion in their use, avoid undesirable connotations. The remarkable fact about visual aids furnished by state agencies is the low rental cost. Some state departments lend their materials to organizations within the state free of charge, the school paying only transportation charges. Others require a small rental fee. Practically all agencies furnishing visual aids will send, upon request, descriptive catalogs listing

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their materials and giving full directions for ordering.

The following collections of lantern slides and motion films offered by some of the state departments of education will offer an idea of the abundance of religious visual materials obtainable from this source:

The Pennsylvania state department of education lends to church schools within the state, free of charge except for transportation, eight sets of lantern slides on various aspects of the life of Christ, seven on Old Testament characters, and eight other sets on various religious topics, besides one hundred individual hymn slides. Their smallest set is of ten slides, the largest a hundred and sixty, the average about fifty slides.

The New York state department of education lends to church schools within the state, free of charge, fifteen sets of lantern slides on biblical subjects, including eight of a geographical nature and seven biographical.

The New Jersey state department of education furnishes to church schools within the state, free of charge, reels of films instead of slides. Altogether there are thirteen reels, with the following titles: Jerusalem, Bethlehem, Calling on the Sphinx, Native India, Village Life in India, Sacred Temples of Japan, Dickens' Christmas Carol, The Pilgrims, The Puritans. On the Pilgrims and Puritans there are three reels each.

Other state departments which offer visual service to churches are Connecticut, Massachusetts, and Ohio.

Some of the universities charge rental by set or reel, while others require an annual fee which entitles the church school to use all the religious visual materials in their libraries. The following list of visual materials offered by some state universities is representative of this type of service:

The University of Oklahoma at Norman furnishes for a small annual service fee, eleven sets of religious lantern slides on Old Testament and nine on New Testament subjects.

The University of California at Berkeley rents fourteen religious films at \$1.00 a reel.

The University of Texas at Austin rents nine different reels at a charge of \$1.00 or \$2.00 each. Their subjects are more or less representative of reels offered for use by other state institutions: The Holy Land, Bethlehem, Nazareth, Gethsemane, Hebron the Ancient, A Mediterranean Cruise, Ancestral Gods of Japan, and Mystic India.

Other State Universities which offer similar visual aid service are: Arizona, Colorado, Florida, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Oregon, Virginia and Wisconsin.

In addition to these state sources for visual materials, church schools can avail themselves of lantern slides and motion films offered by the American Bible Society, Bible House, Astor Place, New York, which offers to all churches, free of charge, 97 lantern slides for two lectures on the Bible.

Most of the Art Museums and most of the large city public libraries of the country maintain libraries of colored lantern slides, many of which are on religious subjects. The Cleveland Museum, and the Metropolitan Museum of New York, for example, rent sets of 50 religious slides for \$1.00 per set; and the Chicago public library supplies free to any responsible parties, sets of from 20 to 150 slides on a score of religious topics.

The Y.M.C.A. Motion Picture Bureau at 19 S. LaSalle Street, Chicago, and also 347 Madison Avenue, New York, offers for rental at reasonable rates over 60 excellent religious motion films.

The Religious Motion Picture Foundation, Inc., 140 Nassau Street, New York, offers for rental at somewhat higher rates 65 motion films on the life of Christ, various aspects of mission work, and other religious subjects.

The various denominational boards of foreign missions also release to churches lantern slides and motion films showing mission work carried on in home and foreign fields.

BOOK REVIEWS AND NOTES

BAPTIST LEADERSHIP TRAINING

HAMILTON, W. W., *The Fine Art of Soul Winning*, TRUMBULL, H. C. and CAMPBELL, D. S., *When do Teachers Teach?* LEAVELL, L. P. and HILL, J. L., *Some Learning Processes*, DOBBINS, G. S., *The School in Which we Teach*, PRICE, J. M. and CORZINE, J. L., *Creative Learning*, PHILLIPS, W. P., *The Adult Department of the Sunday School*, *Sunday School Board of the Southern Baptist Convention*, 1935, sixty cents each in cloth; forty cents each in paper.

The Sunday School Board of the Southern Baptist Convention has set out in earnest to prepare its teachers in service and in prospect to be workers needing not to be ashamed, able rightly to divide the Word of God's truth. The course designed to achieve these objectives is divided into seven groups—I. The Bible; II. Administration; III. Teaching; IV. Doctrines and Evangelism; V. General Studies; VI. Department Books (two for each department); VII. Vacation Bible School. In all, aside from the department books twenty-nine books constitute the course as at present published. Other numbers are to be added. Of this number four, one each from Group I and II, and two from Group III, with alternate choice in each case, yield the diploma. A red seal may be added for four additional books; four more add the blue seal; and still four more the gold seal. A diploma with gold seal therefore will mean the mastery of twenty books—no mean achievement.

The liberty which has always characterized the Baptists is safeguarded so far as may be in this Training Course. Each book consists of nine chapters. It is supposed that a training school or institute will occupy five days of two hours each, leaving the tenth hour for examination or paper writing. An examination is not required. The individual may pursue the course alone, answering the questions at the end of each chapter, or outlining the chapter in his own words. Presumably he could demand an examination and get it. There is no accreditation of instructors, which is made so much of in some quarters. The conception is that of a group of self-governing learners, competent to determine its procedures and to select its leader from the membership. Reports are, of course, made to the Educational Department of the Baptist Sunday School Board, which stands ready to offer suggestions when asked. It is not, however, an overlord, and has no semblance of dictatorship to the elect.

The six books listed above all agree in their outlook or approach. They conceive of education as indoctrination, of the teacher as primarily the moulder of character and of the teaching art as getting certain ideas over to the group. Information is central in the whole program and Biblical knowledge has saving power. Materials are therefore of primary significance. One does

not have to agree with these matters to appreciate the Training Course nor sincerely to wish its success. It augurs well for the future that a major Christian group has set out upon a crusade of leadership training in the spirit of freedom, and if any such group is able to achieve success in that direction, it may be freely conceded that the Southern Baptists will. They have freedom and the group spirit, and they are forces to be reckoned with. They not only have these forceful endowments, but they know how to use them.

The reviewer has no doubt that as experience points the way to different concepts of education, of teaching, and the value of knowledge, the leaders of the Southern Baptists will be found advocating them. Some may think they should be doing so now, but the leaders know their group and their problems, and they think otherwise. Who shall say them nay? Rather let us watch the returns of this major experiment in Christian education with sympathetic interest and deep concern.—*W. A. Harper*.

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BEERS, CLIFFORD W., *A Mind That Found Itself*, *Doubleday, Doran*, 1935, 434 pages, \$2.50.

This year is the twenty-fifth anniversary of the Mental Hygiene Movement. It is appropriate that the book which launched that movement should be reissued, with additions that bring the history of the movement to date. The book has already passed through twenty-two printings.

Clifford Beers, a graduate of Yale University employed in business with apparently a happy future before him, became insane. For two years he was confined in various institutions, some private, others public. Then he recovered his mind, had a relapse, returned to society, and four years later, with no further danger of relapsing, issued his autobiography. He canvasses his childhood and youth, and discovers in them the bases for his loss of reason. He describes minutely the occasion of his break, and with all their interesting but disagreeable details he chronicles his two years of incarceration. Finally, he describes how he regained his reason. The latter half of the book contains a history of the founding and development of the Mental Hygiene Movement. Throughout the autobiography Mr. Beers reiterates his belief that it was absolutely unnecessary for him to become insane, and that two years was entirely too long a period to remain in that condition. He pleads for a better understanding of psychopathic personalities, and for better treatment during periods of necessary confinement. His book is the great classic of mental hygiene in our language.—*L. T. Hites*.

THE NEW CHINA

NOURSE, MARY A., *The Four Hundred Million.*
Bobbs, Merrill, 1935, 375 pages, \$3.50.

STRONG, ANNA LOUISE, *China's Millions.*
Knight, 1935, 457 pages, \$2.50.

YUTANG, LIN, *My Country and My People.*
Reynal & Hitchcock, 1935, 382 pages, \$3.00.

It is interesting that three books so utterly different in purpose, background, and factual content, should resemble each other so greatly in their basic conclusions.

Miss Nourse, a former teacher of history in Ginling College, has written a history of the Chinese people and their civilization, designed to acquaint Westerners with the history, traditions, customs, education, religious beliefs, racial strength, industry, and political movements of China. She begins with the mythical legends of antiquity, and traces developments step by step through the periods of ancient glory, through the "shut-in-period," to the modern world and the stormy present.

Miss Strong is an out-and-out communist whose prayer, if she prays, is that world revolution may speedily bring about the dominance of the working man in China. With that bias she writes of the recent history of that section of China in the west and south which have become communistic. The population of that area is ninety million. To Miss Strong, China's tradition-filled past is dead. She would ignore it and look only toward the future. She can see no good in the aristocracy, the industrialists, the literati, or anyone who possesses capital. But in the toiling masses, peasants and workers, particularly in their revolution-inspired leaders, she sees hope for China's future. Her book is filled with vivid personal sketches of student enthusiasts, of military and peasant leaders, of martyrs to the communist cause.

Mr. Yutang, a native Chinese, interprets the Chinese character and mind and ideals of the present as growing out of the past. It is the long steadiness of the past that guarantees the steadiness of the future, for the Chinese people do not "flash in the pan." Their culture has that persistent quality which permits infusions under pressures such as those from Japan and Russia and the West, pressures which are now enormous, but which always lead to the "sinolization" of the invading culture to make a richer China. Yutang believes profoundly in the permanence of Chinese culture. He is anxious to alleviate the sufferings of peasants and workers, but anxious also to relieve the oppression upon industry and the capital of the middle classes which will make progress possible.

Three books, written from different standpoints. But all of them make much of the essential democracy of the Chinese spirit, their persistence, and their basic capacity for self-government. All condemn the oppression of corrupt leaders, military, industrial, political. Miss Nourse is not worried about the way out; Miss Strong advocates violent revolution and is impatient of any delay; Yutang confesses that China needs a purging, and wonders whether it need not be a Great Executioner who would mercilessly lop off the heads of corrupt officials, and purge China violently of that

trinity of evils—Face, Favor, and Fate—in favor of Justice, unadorned Justice, for all.—
L. T. Hites.

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COMPTON, ARTHUR H., *The Freedom of Man.*
Yale U. Press, 1935, 153 pages, \$2.00.

Man is fundamentally free to achieve a greater or lesser destiny as he will. He has power and intelligence to modify his own race, and to improve it greatly. It is probable, Dr. Compton feels, that in very few places in the universe does life exist as we know it, therefore man is in a peculiarly significant place, an intelligent being surrounded by vast reaches of matter.

Human life has resulted from a very complicated set of evolutionary facts, of course, yet God is behind it. "The laws of nature are the method in which our intelligent God works." God is gradually shifting the responsibility for human evolution onto our shoulders. We are to him as His children. Our future is eternal.

Dr. Compton, in a glowing preface, is careful to point out that he is an amateur; nevertheless, he says, all science advances through developing hypotheses based upon the best we know, and then seeking to test them. He would do this in the field of the freedom of man.—
L. T. Hites.

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GLASGOW, ELLEN, *Vein of Iron.* *Harcourt Brace*, 1935, 462 pages, \$2.50.

Vein of Iron is an unusual novel. It deals with normal people in a normal manner. It lacks utterly the spicy ingredients and fantastic mannerisms of many contemporary novels. After a decade or more of neurosis, perversion, sadism, goat cries, and breast beating, a novel celebrating the very prosaic virtue of fortitude has won widespread approval! It is a splendid example of what a good novel should be—of imagination made articulate, of a theme completely realized in the story. The book is written for adult minds.

While this novel deals primarily with three generations of Scotch Presbyterians dwelling in the mountain valleys of Virginia, in the background loom earlier generations, bold and courageous men and women who pushed into the wilderness to fight the Indian, to teach him, to preach to him, to defend him against the guile of civilized man. These people endure every conceivable hardship, but hardship and isolation does not bring degeneration. The iron in their veins does not run out. It still flows in the blood of John Fincastle of the present century as he turns his back upon economic security for the sake of conscience, and as he works for years on a book only a few can appreciate. His daughter, Ada, unforgettable in the novel, does not shame her ancestors. Following the dictates of her "single heart," she wins, through bitter experience, a love more real and lasting than the romantic love of youth. She, as her ancestors, was not seeking security. The Fincastes all love life because it is a fugitive thing, a thing of

"Effort, and expectation, and desire
 And something, evermore about to be."

—Henry C. Johnson.

GRAY J. STANLEY, *Psychological Foundations of Education*. *American Book Company*, 1935, 534 pages.

The author is a devotee of the particular system of objective psychology formulated by the late Professor A. P. Weiss of Ohio State University. Conformability to the concepts of that system is the usual criterion for the author's acceptance or rejection of particular views. The 40-page "Introduction" considers several current psychological viewpoints, linking them in some rather unusual combinations with traditional metaphysical systems. Part I on the Nature of Man endeavors to lay a physical and biological foundation for the more distinctively psychological problems considered later. Part II on the Nature of Education differs from most texts on educational psychology in saying little about the results of laboratory or classroom researches on learning, but concerns itself with generalized discussions of social institutions, the nature, method and content of education, and testing. "The writer believes that education must be determined by psychology rather than psychology by education . . . (Part II) is a scientific philosophy of education." (Pp. 269-270)

The book cannot, therefore, be judged by the usual standards of a text in educational psychology. The tone is quite controversial. Several straw men—mentalism, vitalism, the Psyche, purpose, etc.—are repeatedly set up and felled; and alongside these shadowy opponents, Thorndike's S-R bonds, Gestalt, and Watsonianism. The terms "scientific," "objective" and "biological" recur constantly, in contexts which seem to imply that the Weissian brand is the only psychology possessing the right to use them. Loose word-usage, particularly in the early chapters, results in many statements whose ambiguity (and naivete) makes it difficult to characterize them either as true or false. It leads also to many apparent if not actual contradictions in doctrine. Altogether the book can hardly be rated as one of the most significant contributions to educational psychology.—F. A. Kingsbury.

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GREGORY, JENNIE, *A.B.C. of the Endocrines*. *Williams & Wilkins*, 1935, 126 pages, \$3.00.

In a series of hand-drawn charts and graphs the story of the endocrine glands and their interrelationships is told. Aside from the Foreword and Preface at the beginning, and the Glossary and Bibliography at the close, the book contains no printed matter. The entire story is told in pictorial language.

It is not, however, a story that anyone can read. First in need is a vocabulary; second, some understanding of physiology; third, a capacity to read charts intelligently. Granted these three qualities in the reader, the book becomes amazingly interesting. A brief history of the development of endocrinology is followed by a description of the three experimental methods used in the study. Then, in succession, the pituitary, the gonads, the thyroid, the adrenals, the pancreas, the parathyroids, the pineal and the thymus are considered. In a final set of charts the interaction

of hormones is discussed.

A dozen students who have picked up the book on the reviewer's desk have already begged to borrow it. It must be good!—L. T. Hites.

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McKOWN, HARRY C., *Character Education*. *McGraw-Hill*, 1935, 472 pages, \$3.00.

The disagreement among educators as to what constitutes character, and the difficulties inherent in defining that word, have made it rather hard to discover a common basis for character education. Further, so many different methods may be applied, and the materials available are so diverse, both in formal and informal education, as to impede the organization of a generally acceptable scheme.

All these difficulties Dr. McKown has brushed aside. He assumes a broad concept of character as represented in conduct, which is revealed in good citizenship, wholesome relations with others, and integration of oneself. How can these values be achieved in modern life? He presents several practical methods the school may employ to achieve the desirable ends. In three of the chapters he treats of extra-school agencies, and then briefly suggests the possibility of measuring character through objective tests.

This book is more practical than most others, and at the same time is basically sound in theory.—L. T. Hites.

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STONE, HANNAH and ABRAHAM, *A Marriage Manual*. *Simon and Schuster*, 1935, 334 pages, \$2.50.

Dr. Hannah Stone is Medical Director of the Birth Control Clinical Bureau in New York. Dr. Abraham Stone was for a long time associated with the Venereal Division of the Department of Health in New York. They are married and have a daughter.

In the form of hypothetical consultations they raise and answer the hundreds of questions which consultants bring to them. After one brief chapter on "Fitness for Marriage" they go directly into discussions of the biology of sex, the correct functioning of the sex impulse, the physiology of the sex organs, the nature of reproduction, methods of preventing conception, and the problem of harmony and health in marriage. They cover the field completely, always with an objective simplicity that makes for entire propriety.

The book is a practical guide-book to sex functioning in marriage, and as such will be very useful. Needless to say, it is up to date.—L. T. Hites.

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TODD, JAMES M., *Editor*, *The College Conundrum*. *Round Table Press*, 1935, 257 pages, \$1.50.

"Is our college today turning out the right kind of well trained, balanced product?" "In the usual college . . . how can the individual instructor . . . get across to the student the help he needs and how can the instructor, where necessary, get the preparatory help he needs?"

The College Conundrum is an effort to answer these questions, as put to all the faculty members of Beloit College, together with a scattering of other interested educators. In fifty such answers there is bound to be much chaff. It is unfortunate that college scientists are so unscientific as to generalize without objective and valid data on the poor quality of high school instruction, or that humanists are so biased as to say that professional educators are for the most part failures at teaching.

But Dr. Todd was fortunate in obtaining in such a symposium a number of thoughtful, well considered answers, the sum total of which may offer help to college administrators and faculty seeking light. The following specific recommendations are made:

1. Counsel students wisely as to their habits of study.
2. Train students in regard to methods of work.
3. Assign entering students to freshmen advisers.
4. Make possible frequent small group conferences.
5. Keep contact with students as persons in small classes.
6. Recognize individual differences of students.
7. Teach *how* to think rather than *what* to think.
8. Observe actual work experiences through trained personnel officers.
9. Improve teaching techniques of faculty.
10. Conduct faculty seminars for improvement of teaching.

These may be summarized under: intelligent personnel counselling; recognition of individual differences of students; emphasis upon rational thinking rather than factual subject matter; and consistent attention of the faculty to these problems.—*H. F. Hancox.*

Briefer Mention

ALTERTON, MARGARET, and CRAIG, HARDIN, Edgar Allan Poe. *American Book*, 1935, 563 pages.

"This little volume . . . is intended to illustrate and illuminate the work of an unfortunate Southern gentleman, sensitive in temperament, cursed by poverty, illness, bereavement and plain hard luck, born at an unpropitious time in the development of our literature, always endangered and ultimately victimized by bad habits . . . but who was, nevertheless, noble and generous by nature, industrious, and intellectually as keen as one of his own Saracenic blades."

The book, begun by Miss Alterton, was completed after her death by Professor Craig. A hundred page Introduction to Poe's life and work is followed by a detailed autobiography and chronology, then in 473 pages his principal poems, prose tales, articles on literary criticism, and philosophy.



ANDREWS, BENJAMIN R., *Economics of the Household*. *Macmillan*, 1935, 626 pages, \$3.50.



Although Professor Andrews (of Columbia University) treats particularly of the economic basis of the household in this college textbook, he interweaves the economic with personal and social values in such wise that the individual members of the household constantly appear in the foreground of the discussion.

How should a young man or woman select a mate? What are the personality, the social, the economic factors involved in the wisest choice? How shall they plan for marriage? What is the role of sex and of children, in the most satisfactory arrangement? Shall the wife earn part of the income?

These and scores more questions are treated at length, and wisely. In an appendix several hundred pertinent questions are formulated for discussion. An interesting and thought provoking book.



BEALS, CARLETON, *The Inside Story of Huey Long*. *Lippincott*, 1935, 414 pages, \$2.50.

Mr. Beals believes that Huey Long was an "amazing threat to democracy" in the United States. He pretty well proves his point, though his book is distinctively "anti-Long."

Long's methods were the methods of political manipulation possible within a democracy. All he needed to accomplish any end was *votes*. By a whirlwind of persuasive words, by playing opponents against each other, by promising anything whether he could deliver or not, by federal and state patronage, by a flashing smile and genial personality, and by utter ruthlessness against those who dared oppose him, by denying or ignoring whatever his opponents accused him of doing, and by vitriolic counter attacks, he bewildered his enemies and consolidated power in his own hands. At forty-two he was struck down.

The book is interesting, because its subject is interesting and because Beals has journalistic ability.



BEALS, HELEN ABBOTT, *These Elder Rebels*. *Stokes*, 1935, 306 pages, \$2.00.

In a light-hearted way this sensible novel about middle aged parents and their grown children moves steadily along. Clem and Sally Sinclair had reared and educated and supported their children. The young folk remained at home, content to be supported, not seeming to realize that they were imposing on the parents' purse and making heavy work for their mother. Enter Granfield Hawes who gives the parents some good advice. Carefully and tactfully the parents begin to push the youngsters out of the nest and onto their own. A well told story, filled to the brim with human interest.



BELDEN, CLARK, *Job Hunting and Getting*. *Page*, 1935, 297 pages, \$2.50.

Mr. Belden had a good job, and in the depression, like thousands of other competent men, he lost it. His first experience was one of panic, then of bewilderment, of floundering around. Following good advice, he finally made a careful analysis of himself and laid plans for

a campaign that would sell himself. After several months' search he finally secured a good position again.

Based on his own experiences, and on those of many other men, he has written a book full of wisdom. It is not too much to say that any thoughtful man without work, or who might become unemployed, could avoid making costly mistakes by availing himself of this vicarious experience.

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BRADLEY, PRESTON, *Mastering Fear*. *Bobbs-Merrill*, 1935, 223 pages, \$1.50.

Dr. Bradley has written one of the most readable and most practical books on one aspect of mental hygiene that has recently appeared. He describes why people fear—and there is abundant reason to fear—he shows how fear wisely controlled may be allies to man, but how they may also become deadly enemies. He describes reasonable fears and unreasonable. All through the book, but especially in the later chapters, he makes practical suggestions for overcoming fears by removing their cause, and by developing more wholesome attitudes.

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BRAY, FRANK CHAPIN, *The World of Myths*. *Crowell*, 1935, 323 pages, \$2.00.

A dictionary of twenty-five hundred mythical beings, from all civilizations and cultures, classified according to national origin—Celtic, Greek, Persian, Egyptian, Hindu, Chinese, Negro, Australian, American. . . . In an interesting preface, Mr. Bray calls attention to the fact that mythical heroes are even now in the making, and mentions some modern demi-gods by name. He shows how certain themes run through all mythological lore: the struggle of good and evil, upper and lower worlds; efforts to explain the origin of the human race; and the interest of the supernatural in human affairs. The dictionary is a useable "Who's Who of mythology."

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BROOMELL, ANNA PETTIT, *The Children's Story Caravan*. *Lippincott*, 1935, 320 pages, \$2.00.

The trouble with most stories with a moral, says Dorothy Canfield Fisher in the foreword, is that they are poorly told stories. Every one of the great morality stories of the ages related in this collection is well told. They were selected by a committee of the Society of Friends, edited for children from eight years to about twelve, and are attractively printed. Among them are some fairy tales, a number of allegories, several stories about everyday people, some narrative poems, and eight stories of the Saints. Some of the stories deal with great social problems, such as peace, temperance, and race relations, but in each case the story carries the moral without dragging it in. A refreshing book.

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DANTE'S DIVINE COMEDY. *Crown Publishers, New York*, 1935, 652 pages, \$2.50.

In beautiful, well spaced, clear type, the three immortal poems of Dante Alighieri are here published—the Inferno, Purgatory, Paradise.

The translation is that of Henry Francis Cary, the best in the English language. The book is illustrated with the 130 original illustrations by Gustave Doré. There are copious explanatory and critical footnotes, and a brief but well written Life of Dante prefaces the work.

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DAVIS-DUBOIS, RACHEL, and SCHWEPPPE, EMMA, *The Jews in American Life*. *Nelson*, 1935, 130 pages, \$1.00.

The purpose of the two compilers of this volume was to introduce Jews to Gentiles in such a way that the Gentile may see the large contributions Jews have made to American culture in every field. Not the least useful feature of the book is a chapter of twenty pages defining common Jewish terms, and explaining briefly the origins and meanings of their ceremonies and customs.

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FERNALD, CHARLES H., *Salesmanship*. *Prentice-Hall*, 1935, 541 pages, \$5.00.

Salesmanship, as included in the scope of the volume, includes goods, merchandise, services, or ideas. One must sell his services; a leader of any sort must sell his ideas. Salesmanship is the art (or science, or trade) of influencing others to accept a point of view. From a sound and ethical standpoint, a sale must involve a profit to the purchaser as well as to the seller, a profit in satisfaction and utility, or in the opportunity to resell at a larger price.

With these backgrounds for his work, the author shows how personality and mental attitude enter into the process of salesmanship, and then shows how a successful salesman accomplishes his purposes in various types of situation. The interplay of personalities involved, the types of persons analyzed, make exceedingly interesting reading to a psychologist, a teacher, or a minister, as well as to a salesman.—L. T. Hites.

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FINDLEY, J. ALEXANDER, *A Portrait of Peter*. *Abingdon*, 1935, 214 pages.

The author of this interpretation of Peter has lived with Peter in the Gospels and Epistles. In Peter he sees a majority of his fellows as well as himself, and grants that on such men is the Church built. Peter was often converted, turned about, redirected. This is still the work of the Church.

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FORD, GUY STANTON, *Editor, Dictators in the Modern World*. *U. of Minnesota Press*, 1935, 179 pages, \$2.50.

"The chief thing we need to get over in our New World attitude toward dictatorship is our amazement. There is nothing new or novel about it." There have always been individual men who have taken advantage of opportunities to seize power for themselves. The only unusual thing about the present is the world mood which has made possible the rapid rise of dictators simultaneously throughout the world. It may be possible that the world is entering upon a new age of despots.

In this book seven American historians cover as many aspects of dictatorship in the modern world. European, Spanish American, the Mussolini regime, the Hitler regime, Communism—these, of course, are the dictatorships studied. A first chapter, on the Pattern of Dictatorship, and a final chapter on the Prospects for Democracy, are sobering in their statements that democracy, here or anywhere, has no more than a fifty-fifty chance of success.

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FOSDICK, HARRY EMERSON, *The Power to See It Through*. *Harper*, 1935, 248 pages, \$1.50.

Dr. Fosdick, now fifty-seven years old, remains one of the very great preaching ministers of our age. His sermons long ago ceased to be theological in nature, if they ever were. He interprets human nature in terms of psychological conceptions. He deals with the motives of men, their hungers, their aspirations, their possibilities, using terms which modern science and religion have made understandable.

In this book he offers twenty-five more of his sermons. A reader is impressed by the care with which they are written, their simplicity of structure, and their beauty of form.

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HAMMERTON, JOHN, and BARNES, HARRY EL默, *The Illustrated World History*. *Wise*, 1935, 1144 pages, \$2.95.

The two historians, one English and the other American, who are co-authors of this survey of history, drew upon the conclusions of 150 contributing experts to guarantee the accuracy of their work. The pages are double-columned, and the total work contains more than 800,000 words.

The story begins "Before History Began" in a rapid sweep which touches upon the origins of life and of humanity. Recorded civilization begins in 4000 B.C. in Egypt and Mesopotamia, and from that point to the present the authors treat it in ten great epochs, of which the ninth was "The Wonderful Century, 1815-1914" and the tenth, "The Great War and After: Since 1914."

This is an interestingly written, well-illustrated story of mankind, the accuracy and reliability of which is attested by the two noted historians who compiled it.

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HARDING, ARTHUR M., *Astronomy*. *Garden City*, 1935, 418 pages, \$2.00.

Dr. Harding is a Professor of Astronomy and at the same time a religious man. In the glory of the heavens he sees the handiwork of God. In fascinating style he draws a picture of the universe, and the place of our solar system and our earth in it. He tells about what our atmosphere does, the nature of meteors, the direction of the sun at different times, the power of gravity, the nature of the constellations and the myths of antiquity associated with them. How old is this world? Are other worlds inhabited? What does this mean in terms of the power of God and His majesty? He quotes the Bible in answer.

Professor Harding's book is a useful instrument which a thoughtful minister could put into the hands of too-fundamentalist laymen.

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HAUCK, LOUISE PLATT, *If With All Your Hearts*. *Penn*, 1935, 317 pages, \$2.00.

This is a novel, one of those that make you think about the vitalities of religion as you read it. A young woman has lost her husband through suicide. In bitterness of spirit she becomes an "atheist." A liberal young minister marries her. In the process of meeting life together, both in his work in the ministry and in other ways, his religion becomes stronger, and she helps him in such ways that the light finally breaks through on her own bewildered life. The book's human interest is attested by the fact that four people have picked it up from the reviewer's desk in the past three weeks and read it through.

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HILL, HOWARD C., *The Life and Work of the Citizen*. *Ginn*, 1935, 637 pages, \$1.52.

A high school textbook in Civics, or, it may be designated, a text which will introduce young folk to the problems of living in a modern society. Problems of waste and of conservation, of economics and sociology and government, are all thoughtfully and interestingly presented. Human wants and their satisfactions are treated from many angles. The final section of the book deals with opportunities for earning a living, a simple presentation of possible careers and their satisfactions. The book contains an excellent apparatus of questions and problems, things to do, and collateral readings.

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HOYT, JOHN W., JR., *Uniting for Larger Service*. *Putnam's* 1935, 176 pages, \$2.00.

Mr. Hoyt has been the minister of a community federated church for a number of years. In this book he reviews the problems of over-churched communities, and suggests both the advantages and the problems of federation. That there are numerous advantages we have all known; that there are very many difficulties and problems we have not quite so clearly visioned. In the process, he has shown how churches may be federated, and has included a sample set of Articles of Federation.

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HUDGINGS, FRANKLYN, *The Laws of Marriage and Divorce*. *New Century Company*, 1935, 68 pages, \$1.00.

In brief digest form the legal requirements for marriage and divorce are outlined for each state and for several foreign countries; and the general legal interpretations of the various situations which may arise are discussed. What constitutes legal marriage? What is common law marriage and where is it recognized? What is the meaning of annulment, divorce, separation? How may a divorce action be defended? What is the law regarding alimony? What happens to the children? These and scores of other questions relating to marriage and divorce are discussed in this valuable little digest.

HUNTINGTON, ELLSWORTH, *Tomorrow's Children*. Wiley, 1935, 139 pages, \$1.25.

In the form of answers to questions, Professor Huntington covers the field of eugenics. *Tomorrow's children* will become what today's parents make them. The question of eugenics is particularly significant at present because of an unfavorable differential birthrate. The better elements of the population are not increasing as rapidly as the poorer elements. Race hygiene demands that man shall control his own inheritance. In the field of application, negative methods of birth control, sterilization, and segregation are treated, and the positive factors of adjustment, responsibility, and social security are presented. Two very interesting sections deal with the goal of eugenics and the mechanism of heredity.

Dr. Huntington has here a book which for simplicity, straightforwardness, and usability is excellent.

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KAVANAGH, MARCUS, *You be the Judge. Argus*, second ed. 1935, 316 pages, \$2.00.

Several years ago Judge Kavanagh, Chief Justice of the Cook County, Illinois, Criminal Court, published in a Chicago newspaper a series of problem cases that had come under his jurisdiction. The cases were interestingly written, and the entire background, as well as the evidence actually presented, is carefully given. Closing each presentation was a brief question—"Now, reader, if you had been the judge, what would have been your decision?" The twenty-six cases were brought together in book form. The reader, of course, sits appalled at the difficulty involved in making a fair decision. He discovers that while legal justice may make a case clear, extenuating circumstances and exigencies of various sorts may compel a decision of another kind. In a brief appendix the actual decisions are listed.

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KEITH, MARIAN, *Glad Days in Galilee. Nelson*, 1935, 141 pages, \$1.00.

This attractively written and well printed story of the boyhood of Jesus is fiction, of course, but it serves to call the attention of children about ten to twelve years of age to the kind of boy Jesus must have been.

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KOLB, J. H., and BRUNNER, E. S., *A Study of Rural Society. Houghton Mifflin*, 1935, 642 pages, \$3.50.

Two research specialists in rural life, one from the University of Wisconsin and the other from Columbia University, have joined forces in this study. Every phase of rural life is examined: the organization and structure of society, the psychology of rural people, their origin and distribution, their mobility and general characteristics; the structure of rural society, including a thorough study of education, religion, recreation, health and social welfare. Agriculture, as the major occupation of rural people, is given extended consideration.

The book is more than mere sociology text, for it includes economics, psychology, education and religion. An interesting, wholesome, and useable book.

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KUEHNER, QUINCY A., *A Philosophy of Education. Prentice-Hall*, 1935, 624 pages, \$2.85.

A source-book containing hundreds of readings selected from philosophers and educators and scientists, ancient and modern, organized around the principal categories and concepts of modern education. Professor Kuehner's thesis is that "education is biological in foundation, social in content, psychological in method, and ethical in aim."

HUXLEY, JULIAN, and ANDRADE, E. N. da C., *Simple Science. Harper*, 1935, 688 pages, \$3.50.

Unlike most books written for the layman, this one can be read appreciatively and understood by intelligent people who know very little about science. Statements of principles are always reserved until a sufficient number of practical illustrations have been given to make them clear. The authors cover pretty well the entire range of human interests, including animate and inanimate forces. They believe that some knowledge of science is needed by everyone, to develop sympathetic attitudes as well as intelligent outlooks upon modern life. Their book is a real aid toward the achievement of this aim.

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HYDE, FLORENCE S., and SLOWN, RUTH C., *Safety Programs and Activities. Beckley-Cardy Company, Chicago*, 1935, 267 pages, \$1.25.

As a result of safety education, accidental deaths of children under 15 decreased 19 percent from 1922 to 1932. Without safety education, accidental deaths of adults increased 28 percent in the same period.

These facts have inspired the further development of programs for safety education. The present book includes programs for elementary and junior high schools. They cover traffic, fire, wounds, health; at home, in school, on playground or streets. They are built around facts, with songs, poems, slogans, discussions, and all the other aids to effective teaching and building of attitudes. A useful book, both in and out of school.

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KALLET, ARTHUR, *Counterfeit. Vanguard*, 1935, 95 pages, \$1.50.

The co-author of *100,000,000 Guinea Pigs* describes the counterfeiting of value in goods. Instead of silk, people buy tin. Instead of buying bicarbonate of soda and salt, at a nickel a pound, they pay huge sums for tooth pastes with fancy names. He laughs cynically at the

Dr. Kuehner is a personalist, and has made his selections from the personalist standpoint. He offers, therefore, a criticism of mechanism and pure naturalism in educational theory. The permanent problem of education, which is the adjustment of the individual to the social institutions in which he will function, is wholesomely presented. One aspect of adjustment is to criticise existing institutions and improve upon the social inheritance from the past.

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LANGHOF, WOLFGANG, Rubber Truncheon. *Dutton*, 1935, 279 pages, \$2.50.

The author is (or was) a German actor, of pure Aryan blood, of Socialist sympathies, but not a Communist. At the time of Hitler's coup he refused to salute with the "Heil, Hitler!" or to fall into line with the Nazi regime. In common with other non-conformists, he was arrested, thrown first into prison, then sent for thirteen months to a concentration camp. No charges were preferred against him, no trial was held.

The book is a straightforwardly written account of what the author and thousands of other non-conformist prisoners went through, first in prison, then in the concentration camp. It is a tale of brutal horrors, of beatings and tortures, "to make good Germans out of you." The author swears he is telling the truth. It is almost unbelievable.

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MACDOUGAL, W. A., Techniques of Teacher Self-placement. *Holt Publishing Co.*, *Grand Forks*, N.D., 1935, 243 pages, \$2.50.

While a teacher seeking placement may be helped by my agencies or friends, it is the teacher himself who finally secures the appointment. What should he do, and how should he do it? What kind of photograph is most effective? What kind of application letter? How prepare for and carry through an interview? What data do superintendents want? Placement bureaus of various kinds are considered, and their usefulness evaluated. Sources of information concerning positions in city schools, Indian schools, and outlying possessions of the government are listed.

The book is well written, and the advice given is very suggestive.

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MAIER, WALTER A., Christ for Every Crisis. *Concordia*, 1935, 174 pages, \$1.00.

The well known Lutheran preacher and teacher, Dr. Maier of St. Louis, delivered a second series of radio messages on Sunday afternoons in Detroit during the winter and spring of 1935. These sixteen messages, featuring Christ as the answer to every social and economic and political and religious problem, are published in this attractive book. The messages are well written, challenging, and evangelistic.

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MATEER, FLORENCE, Glands and Efficient Behavior. *Appleton-Century*, 1935, 243 pages, \$2.50.

The subject of the endocrines is an interesting one, because (1) they give promise of helping improve personality, (2) some of the results obtained have been spectacular, and (3) the investigations lend themselves so readily to advertising and publicity.

Dr. Mateer is very cautious in her estimate of what gland therapy can now accomplish. She describes a great many cases of children, and some adults, who have received benefit. No one's intelligence, however, can be improved through gland treatment. All that is possible is to enable a person to utilize the intelligence with which his parents have endowed him. Constantly throughout the book appears the warning, do not use gland products except under the direction of a competent physician. Because more has been accomplished with the thyroid, the parathyroids, and the pituitary hormones, Dr. Mateer gives special attention to them.

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MCNEILL, JOHN T., Makers of Christianity. *Holt*, 1935, 277 pages, \$2.00.

Summoning biography to the aid of history, Dr. McNeill of the Divinity School of the University of Chicago presents the contribution of Christian leaders who were remarkable for the originality of their work during the period from Alfred the Great to Schleiermacher. A book of such small compass must of necessity be highly selective, but with exacting scholarship and lucid writing he has presented the creative characters as well as the social background against which they worked. The Dark Ages become, in the words of a lover of Rembrandt's painting, "animated dark."

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MILLER, FREDERICK S., Our Korean Friends. *Revell*, 1935, 191 pages, \$2.00.

In simple, interesting, narrative form these stories of daily Korean life are told for boys and girls. The tall, lanky, Korean mountaineer who was so enthusiastically happy that they thought he was drunk, the missionary doctor whose reputation was based on half-hatched eggs; the sorceress who had a run-in with the Bible woman—these are samples.

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NIEBUHR, HULDA, Ventures in Dramatics. *Scribners*, 1935, 224 pages, \$1.75.

As a teacher in Boston University School of Religious Education, and as a member of the staff of the Madison Avenue Presbyterian Church in New York, Miss Niebuhr has employed dramatics in teaching religion to young folk.

Here she presents nineteen drama projects for children from ten to sixteen years of age, showing how each project developed through successive stages from its initial idea to presentation before an audience. Both in the Introduction to the book, and in each chapter, fundamental principles are carefully presented. Principle number one lays down the need for a competent, tactful leader; number two, that children participate because of interest, not publicity; number three, that plays are developed for presentation before an audience, not merely

for "spontaneous activity." And so with other principles.

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PAISLEY, A. G., *Fine Linen for Purple*. *Scribner*, 1934, 208 pages, \$2.00.

The minister of an Edinburgh church writes these meditations on the Passion of the Lord. They are written in the spirit of devotion, and as such have a place in the reading of the quiet hour. The style is the careful, analytical style of the Scottish pulpit.

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POTTS, JOHN, *Know Thyself*. *Dorrance*, 1935, 267 pages, \$3.00.

Dr. Potts is a physician of Fort Worth, Texas. Out of a rich medical experience he has drawn up a hundred statements descriptive of the "superior mind." Statement number 37 is typical: "Persons having mental superiority are prone to analyze and to restrain their feeling of importance". Following each categorical statement is a page or two of practical comment. Although many of the hundred statements are uncritical and some only half-truths, they do contain, with their comments, a vast deal of practically stimulating advice that will prove helpful.

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PROBLEMS OF SOVIET LITERATURE, Reports and Speeches at the First Soviet Writers' Congress. *International*, 1935, 279 pages, \$1.50.

"Soviet literature reflects the philosophy of International Communism and its aims. International Communism is a militant army . . . To admit another point of view would mean assuming that we did not want to conquer at all in the realm of ideas. It would, of course, be quite senseless to assume anything of the kind."

At the Congress, Maxim Gorky gave the great report, but Karl Radek and Nikolai Bukharin also made addresses, which were followed by vivid discussion. The keynote was that Communism must change the ideas of people, and literature is a prime weapon for that purpose. Communist writers must work through vivid descriptions of actual processes, but also through fiction, drama, and poetry. The Congress reported enormous progress in all these lines.

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ROBINSON, VICTOR, editor, *The Modern Home Physician*. *Wise*, 1934, 728 pages, \$2.50.

This brief encyclopedia of health and disease contains more than 2000 articles describing the essential nature of bodily functions and of diseases, and suggests how the physician—or the parent—attacks diseases and promotes health. Two and a half pages, for example, are given to Typhoid Fever. First the nature of the fever is described, and the sources from which the bacillus usually enters the system; then symptoms of the infection, the way it develops, the two serious complications which must be guarded against, and other possible complications; ways of preventing the disease, and finally what the physician does in treating the patient. A layman

reading the very brief treatment of typhoid at least becomes informed sufficiently to cooperate intelligently with the physician. The treatment is popular, designed for the layman, and seems to be adequate for the purpose.

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SMITH, J.M.P., and GOODSPED, E.J., *The Bible, An American Translation*. *U. of Chicago Press*, 1935, 883 plus 247 pages, \$2.00.

This well-known modern-speech translation of the Bible has been issued in a thinner, much more attractive format than the earlier editions. It measures 8 x 5 1/4 by 1 1/4 inches in thickness, a much more convenient size. The type is exceptionally clear eight point, and is easily read. In this newer form and lower price the volume should have a much wider distribution.

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SULLIVAN, J. W. N., *Science, a New Outline*. *Nelson*, 1935, 282 pages, \$2.00.

A popular survey of what modern science has to say about the physical and the vital world, so written that a high school youth can easily understand. First, a section of 28 pages on the earth, its dimensions, constitution, motions, and origin; then sections on gravitation, matter, radiation, and the newer outlook in science based upon recently advanced theory. In another section is outlined what science has to say regarding life and evolution. The author is simple in his statements, concrete in his illustrations, perfectly understandable in his style. An instructive book.

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THOMAS, NORMAN, *War—No Profit, No Glory, No Need*. *Stokes*, 1935, 234 pages, \$1.50.

Mr. Thomas argues convincingly against war. He proves that it is mass murder, wholly futile and unprofitable. But, he argues, war cannot be prevented by any existing agency, or by picturing its horrors and brutalities. Pacts, covenants, resolutions are vain. War is inevitable under capitalism and nationalism. Only a world-wide non-profit, collectivist system can end it. Mr. Thomas has no faith in revolution or violence. He believes that a constitutional and peaceful solution of the social-economic problems of our transitional and tragic era is possible. His appeal is addressed to labor, the farmer, and the intelligent liberals in all classes.

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TOMLINSON, R. R., *Crafts for Children*. *Studio Publications*, 1935, 120 pages, \$4.50.

The author is Senior Inspector of Art to the London County Council, in close touch with the London school teachers. He has written this book for teachers.

His point of view is fundamentally this: A machine civilization places little emphasis upon developing motor skills in children; and it is desirable that these be developed. There is need to stress the importance of good taste and appreciation of fitness. The teaching of the graphic arts must be supplemented by craft education—and by "craft education" is meant pottery, weaving, wood-working, sculpture, and design. Since children are "little primitive people" in their degree of maturity, a review of what has been

accomplished by primitive races in craft work is suggestive.

An excellent book, covering the history of craft education, principles and methods, the social need, and the underlying philosophy involved.

* * *

TULPA, LEONID V., *Religious Education as Character Training*. Privately printed by the author, Pomfret, Conn. 1935, 96 pages, \$1.50.

This small volume of essays on religious education is most intriguing. The author was a teacher in Russia before coming to the United States, and for a time was engaged in the diplomatic service. He writes against the background of a knowledge of what Communism would do to religion. Religion he defines as "a series of attitudes toward God and man." These attitudes should be developed by the free choice of the individual, but, of course, cannot be. If religious people will not indoctrinate their children with positive ideals of virtue and goodness and belief in God, others will indoctrinate them with less desirable social ideals. Communism is using all the arts of indoctrination to militate against all religious belief. Let religious people, therefore, select their values carefully, and do their best to bring up children to adhere to these values.

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VASSOS, JOHN and RUTH, *Humanities*. Dutton, 1935, 104 pages, \$5.00.

John Vassos, the artist, has contributed twenty-four drawings; Ruth Vassos has added that many three hundred word essays, covering "some of the underlying discords that disrupt the harmony of our world today." Peace, Education, Disarmament, Food, Science, Nationalism, the Workers, Individualism, the Leaders, are topics. "Society should not be in any predicament to-day" says Ruth Vassos, "when there are so many who see clearly the solution of all our difficulties and who are ready—nay, eager—to show us the way to the land of milk and honey."

Words reinforce drawings, and the message of the bewildering discords and problems of our modern day is pressed vividly home. It is a remarkably stimulating book, format 9 x 12 inches.

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WALKER, ROLLIN H., *Paul's Secret of Power*. Abingdon, 1935, 181 pages, \$1.00.

The Apostle Paul's theology has tended to obscure his life. Because his theology is couched in words difficult for youth to understand, youth has passed over the man Paul whose strong life made possible his strong words. Dr. Walker reviews Paul's life, not his theology, shows the strength of the man, and the sources of his strength. By a process of unconscious imitation, a reader is tempted to find opportunities in his own life to practice these things. An excellent book.

* * *

WEATHERWAX, CLARA, *Marching! Marching!* John Day, 1935, 256 pages, \$1.90.

A novel based on the struggles of the laboring classes on the West coast for improved working conditions, decent wages, and self-realization. A murky haze rests over the lum-

ber camps, saw mills, whaling docks and paper-pulp factory in which labor slaves are pictured as driven to the utmost of their power under unsanitary and danger-filled working conditions. The sun never shines. The capitalist owner and his multitudes of efficiency experts are determined to grind every penny from the workers. Organizers gradually work up unrest to the bursting point, and then the great strike comes on. The language is the strong, crude, oath-filled language of those depicted. A reasonably good, prize-winning, proletarian novel.

* * *

WESCHKE, CHARLES, *Overcoming Sleeplessness*. Book Masters, 1935, 81 pages, \$1.00.

In this very small treatise a pharmacist has brought together the mental and physical prerequisites to refreshing sleep. "Do this" and "Avoid that" are the methods employed to drive home the rules and principles. Brief chapters, crisp sentences, positive statements, are the rule. Warmth, enough fresh air but not bitterly cold, a tired body, an unworried mind, and no drugs—these are basic. How to attain these conditions are suggested.

This little book is the practical sort than can be warmly recommended.

* * *

WILSON, FRANK E., *The Divine Commission*. Morehouse, 1935, 296 pages, \$1.25.

A history of the Christian Church, from its beginning in the home of John Mark to the present, written by the Episcopal Bishop of Eau Claire. To write such a brief history of the church means that only the high spots are touched. The selection of material has been carefully made, however, and the story is interestingly written.

* * *

WOLFE, THE RIGHT REV. MSGR. JOHN M., *Essays in Culture*. Stratford, 1935, 322 pages, \$2.50.

These essays are selections from sermons and addresses covering a wide variety of subjects and delivered on many different occasions. The chapters, therefore, lack something of the literary flavor of essays and gain something from the directness of speech. A number are on distinctly traditional teachings of the Roman Catholic Church and are strictly orthodox. These are especially interesting to members of that faith. Those of a wider appeal deal with general culture such as Music in the Art of Prayer and the Religious Life, Harmony in Culture, Education for Life, Social Integration, and the Culture of Service for the Service of Culture.

* * *

WOOD, LELAND F., *Growing Together in the Family*. Abingdon, 1935, 127 pages, 50c.

A simply written, but telling little book designed to help married people understand the bases of permanently wholesome relationships. The question of compatibility, of working together, of mutual respect, of self-control, of joint finances, of children and their relationships in the home, of spiritual living—these and many more are handled briefly and to the point. This is distinctly not a "sex" book. That fact makes it all the more attractive.

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